

Volume Four

MAY, 1919

Number Five

## ***The Occult Magazine of America***

*Occultism is mainly concerned in those immaterial forces which are at the back of all material forms—Sephariel.*

# AZOTH

**PRAYER FROM THE VIEWPOINT OF IMPERSONAL GOD**

*By ROSA G. S. ABBOTT*

**THE ZODIAC IN RELIGION AND FREEMASONRY**

*By FRANK C. HIGGINS*

**SOME EXPERIMENTS IN TELEPATHY**

*By GEORGE ROBERT HARRIS*

**A CHINESE ASTROLOGICAL BIRTHDAY PLEASANTRY**

*F. C. H.*

*For full Contents see Inside Cover*

**AZOTH PUBLISHING COMPANY, Inc.**  
1400 Broadway New York City

Telephone 3765 Greeley

**1.00 per year**

**25 cents per copy**

**\$1.50 six months**

Entered as Second-Class Matter January 26, 1917, at the Postoffice at New York, N. Y., under the Act of March 3, 1879



# Contents

	PAGE
EDITORIALS .....	261
PRAYER FROM THE VIEWPOINT OF IMPERSONAL GOD.. Rosa G. S. Abbott	265
THE TRUE STORY OF JESUS AS DECLARED BY A SPIRIT..... W. E. C.	270
PSYCHO-ANALYSIS (Concluded)..... Herman S. Whitcomb	275
NOTE ON THE NEW PSYCHOLOGY..... Michael Whitty	276
THE PHILOSOPHY OF SYMBOLISM—The Four Trines Within the Great Symbol .....	Gertrude de Bielska 278
AN INTRODUCTION TO THE STUDY OF THE TAROT—Chap. VIII. Paul F. Case	281
THE FUNDAMENTAL PRINCIPLES OF THE YI-KING TAO (Continued) Zeolia J. Boyile	286
OCCULT STORY—THE EYE OF ID (Continued).... Laurell E. Small	290
ANCIENT CRAFT MASONRY—THE SYMBOL AND THE REALITY COMPARED—THE ZODIAC IN RELIGION AND FREEMASONRY Frank C. Higgins	295
PSYCHICAL RESEARCH—SOME EXPERIMENTS IN TELEPATHY George Robert Harris	301
HIGHER THOUGHT—THE LAW OF CORRESPONDENCE Eugene Del Mar	305
TO THE ASPIRANT—THE TORCH BEARER.....	310
THEOSOPHICAL TALKS—No. 4..... Aseka	311
ASTROLOGY—SOME HINTS ON ASTROLOGICAL DELINEATION.. Wyx	315
A CHINESE ASTROLOGICAL BIRTHDAY PLEASANTRY .....	F. C. H. 318
THE CALDRON—DISCUSSIONS BY READERS.....	320
REVIEWS .....	324

## TO OUR READERS

AZOTH is not established to propagate any special teaching. *It is an Open Forum for the expression of the ideas and thought of any person who has something to say worthy of consideration by others.*

It must therefore be understood that the editor does not necessarily endorse the teaching or statements in the articles appearing in the magazine. In some cases he distinctly disagrees, but considers that his province is to let readers think for themselves and not attempt to influence their minds by his own.

He will welcome discussion of articles in the department called The Caldron, and believes this is by no means the least important feature of AZOTH.



MAY 14 1919

# AZOTH

## A Monthly Magazine

Devoted to Philosophy, Theosophy, Spiritualism, Psychical Research,  
Higher Thought, Astrology and Occultism.

MICHAEL WHITTY, Editor

Assisted by Hereward Carrington, Psychical Research

Gertrude de Bielska, Symbolism  
Eugene Del Mar, Higher Thought  
Frank C. Higgins, Masonry  
Howard Underhill, Astrology  
Herman S. Whitcomb, Occultism

Published by THE AZOTH PUBLISHING CO., Inc., 1400 Broadway, N. Y.

Subscription, \$3.00 per Year in U. S.; Single Copies, 25 Cents.

Canada, \$3.25; Foreign, \$3.36; Single Copies, 30 Cents.

COPYRIGHTED BY AZOTH PUBLISHING CO., INC.

Vol. 4.

MAY, 1919

No. 5

## Editorials

### *Twins*

According to the newspapers, the American Genetic Association is engaged in the investigation of the phenomena of twins in relation to studies of the influence of heredity and environment. It is stated that "Research has developed the fact that there are two distinct kinds of twins—identical and fraternal. The true or identical twins are developed from a single original egg cell which at some early stage has divided to form two individual beings. These identical or 'duplicate' beings have what science calls a nearly (though never an absolutely) identical germ plasm. Identical twins are always sisters or brothers, never sister and brother, and they resemble one another to an extraordinary extent. The other kind of twins, the fraternal, are no more alike than brothers and sisters born years apart. They are developed from separate egg cells."

We would like to know whether this is fact or theory, and if the former, how it has been demonstrated, but in either case it is most interesting to the Occult student and opens up some fascinating lines of thought and research. We have often speculated upon the twin phenomena and recognized the identical and fraternal varieties. We have thought that perhaps the "identical" were an abnormal incarnation of the one Ego and the fraternal, the abnormal incarnation of two souls closely allied in character and connection with their parent souls.



The results of the investigations of the Genetic Society will therefore be very interesting as endorsing or contradicting this theory particularly in regard to the "identical" kind. If these are the expression in physical form of one Ego—or let us say, if the twins have but one soul in common, then we would expect that in character, ability, tendency, impulse, faculty, and other traits, each twin would be the counterpart of the other, no more and no less. Again the comparison of such identic twins brought up together, with a pair separated in early childhood, would give us a measure as it were of the strength of the influence of environment upon the child, and confirm or destroy the euthenic theory, as well as influence our ideas in Astrological delineation.

We shall watch for the reports and findings of the Genetic Society upon this question with great interest.

### *Reactionary Religion*

Upton Sinclair has written a book. He has written others which, in his passionate love for his fellow men and of right and justice, have startled the smug and complaisant out of their self-absorption and stirred them to the reform of abuses so vividly brought to their attention. We doubt, however, whether he has done anything more necessary or more useful, more inclusive or more arresting than this arraignment of Religion as a powerful weapon of autocracy, a drag on the wheel of progress, a mask behind which lurks every reactionary force to man's freedom, enlightenment, and economic and spiritual development.

In this book, "The Profits of Religion," the author claims to have made a "study of Supernaturalism from a new point of view as a Source of Income and a Shield to Privilege" and he has certainly brought together a mass of facts which incontrovertibly prove his thesis, viz., "the effect of fixed dogma in producing mental paralysis and the use of this mental paralysis by Economic Exploitation." What he has to say should be studied carefully by all readers of AZOTH. Mr. Sinclair seems to take the extreme view that not only is dogmatic religion stultifying and a shield of privilege but that all modern schools of thought and philosophy now engaging the attention of thoughtful spiritually-hungry people are either schemes for profit or a waste of energy which should be given to economic questions, but our readers will forgive him this blind spot in his mental vision and realize that what Mr. Sinclair is trying to do from his angle, is precisely the same work which we are endeavoring to accomplish from ours.



His showing of the Church, the Roman Church in particular, as a powerful instrument for the keeping enslaved physically, morally, mentally, of the masses by the classes will, we hope, help to awaken the dormant minds of people of this and other nations to their peril, but this alone will not prove adequate to the destruction of the evil. While we have every possible sympathy with every effort to ameliorate the evil conditions of our social life and establish principles of justice for all, we believe that the successful appeal must be a mental and spiritual rather than a material one; that a better understanding of Why, Whence and Whither, of our fundamental spiritual unity, of our responsibility of one for another and that we are ourselves the makers or marrers of our own future—will go farther and more quickly to bring about the destruction of dogmatic religion, the power of priestcraft and the elimination of special privilege than all the appeals of our materialist enthusiasts.

Man is more than an animal content only with physical well-being. He is a mind and spirit, and that spirit is ever driving the mind in search of spiritual truths. A religion in the true sense of the word, which may be defined as the presentation of as much of such spiritual science as man collectively has been able to discover and which will guide the innate spiritual aspiration, is therefore essential to his development. Our Socialist friends overlook this important point, and while rightly attacking the illegitimate use made of religion by priests and others to keep man in a state of ignorance and servitude, they should realize that the most powerful allies they have are those who are striving to show the falsity of accepted dogmas and who, as a result of their search for spiritual knowledge, are supplying the food for which so many are hungering and which will make the individual free from all priestly dominance. A democracy of religion is as surely coming by these endeavors as is a democracy of government through the study of economics. The former is the soul of the latter, though the latter being materialistic is not yet ready to admit the existence of soul.

#### *What Does He Mean?*

It is reported in the New York newspapers that Mr. Watt, the Acting Premier of the Australian Commonwealth, speaking at a meeting in Melbourne, Victoria, in favor of the League of Nations and commenting upon the recent Bolshevist movement in Australia said: "There is unfortunately arising in Australia a spirit that bids fair to outdo the spirit of Bolshevism. Many



thoughtless and unheeding people believe that this new spirit involves the doctrine of the reincarnation of man. But these people are going to one of the least educated countries in the world—Russia—to learn lessons of liberty.”

The word Bolshevism or Bolshevik has come to cover a multitude of sins or any thought beyond the orthodox which a stand-patter may consider dangerous, but to associate the doctrine of reincarnation with any political movement is both startling and hopeful for the future. We have no knowledge of “the recent Bolshevik movement in Australia” and are lost in wonder as to what the Acting Premier means by his allusion to the new spirit which involves the reincarnation doctrine, the believers in which, we are led to infer, have had to go to Russia to learn it. Is it possible that he refers to that much maligned but notable Russian lady, Madame Blavatsky, who was the pioneer exponent of the doctrine in modern times? Is it possible that the belief in reincarnation and all that it entails in the way of a better understanding of the basic factors for the establishment of a social life of justice, harmony, and voluntary co-operation, is making itself felt in a land which has been in advance of the rest of the world in social reform movements for many years? We would like to think so, but will have to wait for further information to discover just what the gentleman means.

*Sir William Crookes*

On the fifth of April last, this great scientist left his body for that bourne from which he knew well some *do* return. As one of the greatest chemists of modern times, he has done the world great service, but we doubt if any of his work will compare in usefulness with what he did in proving the truth of the phenomena of spiritualism and of the continuity of life after death.

As one of the pioneer scientific investigators, and approaching the subject in the most sceptical attitude, he was peculiarly fortunate in experiencing the most remarkable phenomena. The record of these in his book, “Researches into the Phenomena of Spiritualism,” remains the strongest evidence available and furnishes incontestable proof of the survival of death. If we had no other evidence but this instead of the voluminous mass available, Professor Crookes’ account of his investigations would still remain an insurmountable obstacle for the sceptic to overcome.

A man sans peur et sans reproche, he defied the scorn and incredulity of his fellows and jeopardized his career and reputation by boldly stating the truth.



## Prayer from the Viewpoint of Impersonal God

By ROSA G. S. ABBOTT.

"There is one universal soul diffused through all things; eternal, invisible, unchangeable: in essence like *Truth*, in substance resembling *Light*, not to be represented by any image, to be comprehended only by the mind."—*Pythagoras*.

---

"Whose secret presence through creation's veins  
Running quicksilver eludes your pains,  
Taking all shapes from Ma'h to Ma'hdi,  
*They* change and perish all, but *He* remains."

—*Rubaiyat*.

---

"He is but non-existent who knows Brahman as non-existent. He who knows Brahman as existent becomes himself by this, existent."—*Upanishad*.

---

"All souls are God, all waves are the sea."—*Victor Hugo*.

---

"Religion is perception of our relation to the principle of the Universe."—*Shelley*.

---

"Listen to God in silence, as stars listen."

---

Religious experience is inevitably of triangular content.  
*First*—We fear or aspire toward a Deity of superior powers or Wisdom.

*Second*—We feel our weakness or dependence.

*Third*—We endeavor to placate or propitiate Deific absolutism by sacrifices, or by importunate prayer, or by ostentatious worship.

The race mind formulates its soul life in credos and in cults. In rituals it essays emotional symbolism. In prayer it avows its need of a telepathic and sympathetic relation with Oversoul, which may be entreated to compassionate its woes. These universal attitudes assume the nature of revelation, and are proclaimed as such; but in reality they are instructive mental effort, and subconscious aspiration of essential parts, toward their necessary and inevitable Whole.

The race mind has always posited an Infinite Mind as the substantial cause of its finite mind.



Natural Science is purely objective and limits its power by denying its vast subconscious complement. But as evolving mind penetrates the spiritual universe, the conclusion becomes unescapable that the *subjective infinite* is the one reality, exactly as in the human personality; visible phenomena being but the projection or image of the cosmic soul and universe constituting a degradation from subjective to objective manifestation. No shadow without its substance. Life below must have sprung from life above, the finite from the Infinite; and that this super-conscious origin may be regained, with wisdom and surcease of woe is a well-nigh universal belief. But how shall the soul recover its invisible source? How shall rapport be established with the Principle of the Universe?

Jesus gives the vine and its branches as typical of the relation of the soul to God. The Hindu says that like sparks from fire, souls emanate from the Great Light, and also that as the spider casts its web from its own bosom so is universe spun out from the One Life.

As to the form of God it cannot be less than the illimitable Universe; as one plan, one law and one unifying mind are operative throughout with involution and evolution as phases of the *Great Unitary Experience*.

All things are within the divine *Whole*, yet God, as ultimate reality, being uncontained essence, cannot be limited to the *parts*, for God is transcendent as well as immanent. The Infinite exists as a *presence* solely to the higher consciousness of the finite. God is conceived as a personality by an illogical human personality which does not yet think in terms of a Cosmic Unity, and which does not perceive that human personality is a Shifting Phantasmagoria, and that the only human reality is the transmigrating spark which temporarily attracts a body, wearing out many bodies during one life time, and rebuilding them according to its increase or decrease of power, of unity and of beauty. Moreover, *our own Ego, is impersonal, invisible, intangible, and is utterly unknown to our material consciousness*; and we are indeed in the image of God; *triune* being; pneuma, psyche and soma, or spirit, soul and body. We are infinitely hierarchical, and our consciousness is in successional spheres and rarely unified with itself.

Saint Augustine grandly apostrophizes Deity thus:

"Thou art that indivisible Unity from which proceeds all the diverse qualities of beings. Thou art that *original Beauty* whose reflection is seen in all the beauty of Nature; and thou art that



*living Law*, sovereign and majestic, which rules all the order of universe."

All races begin with an anthropomorphic Deity and educate themselves out of it into the idea of a spiritual, subjective, intramundane god operative within universe; *precisely as the invisible human soul operates within the body.*

Spencer said that the greater gods of a people, such as creators and forces are a later development of ancestor worship.

Haeckel said that Christians have a paradoxical idea of God as a gaseous vertebrate, which, with the Devil, bad angels, etc., form a polytheism which dwarfs the Olympic family. It is, in fact, far more absurd, as the Greek Pantheon was admittedly composed of personalized great forces of Nature; a logical conception enough, which happily united man to his deific principle. They were open-air gods, having wide human sympathies, and no sacerdotal caste intervened to mar or mutilate the immediacy of their rapport.

God as spirit does not imply an apparitional or shadowy form, but is a *self-luminous, subjective intelligence*, from which emanate all consciousness, life, mind and matter. It is *Pantheistic as Unity*, and also *Theistic as Causality*. Infinite Substance must be the cause of all that exists. It must be One because Infinite. It must be self-complicating and self-ordering as it is self-maintaining. Each soul perceives this Infinite, impersonal presence in greater or less degree.

Animals are often more alert psychically and more sensitively conscious of the Infinite than we, and they have a higher development of the pineal gland than we, with higher subjectivity. All plants and planets, all creatures and the very tides obey the law of the great subconscious Unity, save man, whose premature freedom engenders his woes of separateness from his living principle.

That by which we are able to cognize divinity must perforce be of the nature of divinity itself. To realize oversoul we must be in spiritual harmony with our Source through Love which unites and blends disparities. The Whole must axiomatically love its parts and the parts will aspire toward harmonic rapport with the Whole when they become conscious of their unique life in Being.

The Hindu concept of man's relation to God is far more logical than the Christian idea, for although Jesus taught absolute unity, the church has ever insisted upon duality and separateness, no doubt from lack of light, for the servile soul is degenerate man while the triumphant soul is one with God.



The Hebrew concept was anthropomorphic albeit the lyric psalms reveal a consciousness of cosmic operation having God within all nature.

Personification of Deity increases with relaxation of spiritual consciousness, a worship of saints oft being substituted for worship of oversoul, and while universal hierarchy is a fact, and this method cannot be logically gainsaid, it is not well to lose the reality that the totality is greater than its constituents and should be addressed inclusively.

An extra-cosmic God is invariably masculine, vengeful, capricious and jealous, as in the Hebrew presentment, while the divine mother of the Hindus is mainly a living, brooding omnipresence, the source of Light, Life and Love. A male god is posited by devotees of Mars and Venus, but the Infinite is necessarily androgenous in essence and contains both positive and negative streams of tendency within itself. Buddhism escaped much of tyranny and sex-mad aspects by eliminating a male god.

Brahman is the impersonal sea of Intelligence and Bliss, identic with the *Substantia* of Spinoza; transcending phenomenal existence, precisely as Life inundates humanity during sleep. The absolute is One as ether and ocean are one, a *composé* of units, enfolding and sustaining all life within itself.

Being projects continuously into humanity, and penetrates it, or existence could not endure an instant, not even the half-life of the worldling unconsciousness of his immergence in the Superior Life. Being is the sum of collective life, yet transcends and supports it.

Plato felt the presence of Deity in all things. Nature, to Plato, was personal and space intelligible. Advancing mind will again perceive this verity and receive religious "suggestion" from the vaulted arches of trees and the chants and vespers of dancing leaves. Nature is a mysterious temple where the meditative heart finds repose and direct inspiration to prayer and where we may commune with Being through the most innocent and aesthetic manifestation of Being.

"Thou markest the outgoing of the morning and the evening to rejoice." "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from God."

"Day unto day uttereth speech, and night unto night showeth Knowledge."

These are cosmogonic reveries, not meteorological observations. The marvellous order, grandeur and charm of Nature's processes fill the soul of the poet with wonder and devotion. Rap-



turous coloratura music touches his sensitive soul. All nature breathes the incommunicable name: whilst with us these lyric nature-poems are lost by constant utilitarian association and we render but dull response to the pure aestheticism of their spiritual appeal.

Vedic nature reveries are sublime and inspirational. The Pantheism of Jesus referred us to Nature as brooding equally over all, with impartial distribution of favors, while the lilies in their Unity with *Life* are our ensample of Beauty, and repose, and of *appropriation* from the ambience.

Human consciousness unfolds leaf by leaf, as the lotus expands and aspires toward the sunlight.

Human interpreters are superfluous; as a truly aspirant spirit can perceive its source and essence as surely as the migrating bird can discern its goal. Thinking mind can discriminate between cause and effect, refusing scholastic disputations and dissections in favor of intuitional spirituality which is vital sensibility. Ideas held in reverent search develop of themselves, as every inventor knows and as creation's quest is the celestial spark hidden in our material envelope, we may, boldly, as the mathematician project our wills into the unknown by faith in *principles* and faith in the psychic significance of life and its actual dependence upon its source and supply.

---

#### RESURGAM

All is life! and that named death  
Is only wondrous transformation;  
A subtle change, a freer breath,  
A step outside earth's limitation.  
'Tis wider sweep of wing through finer air,  
A conscious grasp upon what is of life most fair.  
'Tis casting backward from itself the mortal sheath  
The spirit used—and puts away with mortal breath—  
That it may know itself in the sublime  
Eternal scheme outside of time.

S. A. A. McCausland.



## The True Story of Jesus as Declared by a Spirit

By W. E. C.

(Concluded)

Q. Did Jesus appear to Mary Magdalen in the sepulchre and at the other times mentioned?

A. No. He was seen only once and then as described.

Q. Did Jesus perform any of the miracles recorded in the gospels?

A. Jesus was not intended to be a magician but a teacher. He did not let his mind run on performing miracles but on doing good. He was not able to cure leprosy or other incurable diseases, and he did not raise Lazarus from the dead.

Q. Who invented those stories?

A. Servetus wrote some, and the men of Athens the others.

Q. Did Matthew give the actual facts in his gospel?

A. He was not able to tell all, as he did not live in the days of Jesus, but nearly a hundred years after.

Q. Where did he get the details for his gospel?

A. From Saul's gospel and from men who had been in the company of those who had seen Jesus.

Q. Didn't any of the disciples, or those who had seen Jesus, write gospels?

A. No, most of his followers were ignorant men.

Q. Did Jesus spend much time in the wilderness, as stated in the gospels?

A. Yes, that is true, although nothing supernatural occurred there.

Q. What did Jesus learn in the wilderness?

A. He learned that the mind is a spirit and not a mental condition.

Q. How did he discover that?

A. By his own experience. He was in a deep thought, and although he was not expecting to learn yet he did learn to be sure of the main reason for life. He was a deep thinker and he was led to the truth.

Q. Did the devil tempt him and angels minister to him, as recorded in the gospels?

A. No, Servetus and the others wrote that.



Q. Are there any other facts regarding the life of Jesus which will throw light on the truth?

A. As stated already, he was slain by the Jews because he made the law of secondary importance and right living the greatest consideration.

Q. Did he ever claim to be the son of God excepting in a figurative sense?

A. No, he said that all men were sons of God when they lived a spiritual life.

Q. Did Jesus call himself "the Son of Man"?

A. In the first gospel he was not stated to have so called himself, but in the later versions he was given that title. Really he had no such title, either assumed by himself or bestowed by his followers. The idea was used by the later writers who wished to identify him as a "man of the people."

Q. Why did the gospel writers distort the words of Jesus?

A. To lead people to believe that he was a divine being, and thus strengthen the new religion they were founding.

Q. What did Jesus discover in regard to spiritual life? Did he, in fact, make any new discovery?

A. No. He simply learned what the great prophets of old had taught—that man is a spirit as well as an animal, and that he has evolved from a low type to a higher.

Q. What did Jesus mean when he answered Nicodemus' question regarding immortality?

A. He said that a man must be born again to enter the kingdom of God. By that he meant that the material must be discarded for the spiritual, which could only be achieved by death. The water that he mentioned was the stream of life which is ever flowing, and has the power to preserve the soul when earthly life has ended. Jesus also declared his belief in reincarnation, and intimated that Nicodemus had more steps to take in order to reach perfection; that he had to be reborn by spirit and earthly water in order to advance to the higher realm.

Q. Why did the gospel writers give such circumstantial details of the crucifixion, last words, etc.? Were these details understood to be fictitious?

A. They wrote the story as a lesson and not as an actual fact, but left it as true in order to carry greater weight.

Q. Is there any way in which the original gospel of Matthew can be discovered and more truth regarding the life of Jesus made known?

A. Yes, the original story is lying in a hermit's cave in Egypt, where it will be found some day.



Q. Where is it? Give the locality.

A. Near Memphis, in a rocky cliff, sealed in a jar, which was intended for deposit in a tomb.

Q. Is there anything in regard to the occult teachings of Jesus which can be explained, that would be of value to the world—the hidden meanings that he referred to?

A. Jesus was learned in such things as mesmerism and hypnotism, mental healing and suggestion, but he had no supernatural power. He knew how to heal by such means. When he successfully raised the daughter of a ruler supposed to be dead, she was in a trance and recovered consciousness. He was a seer and read thoughts sometimes. He was also gifted with the power of divination, and was able to subdue evil spirits in the obsessed.

Q. Did Jesus ever go to Egypt, as some legends aver?

A. Yes, but he went there as a laborer, and not as a student. While he was there he learned something of the Egyptian system of religion as popularly observed, but he gained no knowledge whatever of its fundamental principle. He saw only the material form of worship practiced by the illiterate, and as he had no intercourse with the higher priesthood he was unable to get an insight into the spiritual meaning behind the material symbols. Therefore he supposed the Egyptian religion to be largely a satisfaction of the material senses without any spiritual aspect. He returned to Palestine with very imperfect ideas on this subject and absolutely without any of the knowledge possessed by initiates.

It must be borne in mind, however, that although Jesus did not gain any deep insight into the Egyptian religion and mysteries, he was by no means uneducated and was not an ordinary laborer. He had been trained in the Jewish schools where he acquired a perfect knowledge of the ancient learning. The truth is that starting a lesson is one thing, but following a course of study to the end is a different matter. Jesus had learned the primary lessons, but he did not follow the higher studies as expounded by the Egyptian priesthood. What he did learn was nevertheless quite sufficient for his purpose and was the means of leading him to the truth. In other words, Jesus was highly educated in the Jewish sense and made good use of his opportunities, but there were reasons why he could not be admitted to the Egyptian mysteries. He was a Jew for one thing, and even in those days there was a prejudice against the Jewish race.

Q. Is there any authentic passage in the New Testament which is based on Jesus' observations in Egypt?

A. Yes, his warning to his followers to refrain from such vain repetitions as the heathen indulged in. He had heard the



Egyptians of the poorer classes praying to their gods, with frequent repetitions, attesting that more importance was attached to the words than to the spirit of the supplication. For that reason he urged brevity in prayer.

Q. Is the so-called Lord's Prayer authentic? Did Jesus utter those words?

A. That is a real saying, but the idea was not original with Jesus. It was used by devout teachers long before his time.

Q. Are most of the words of Jesus in the gospels his own words or merely a collection of sayings gathered by the gospel writers and attributed to him?

A. Some are his words, but most of the sayings were supposititious or derived from other sources.

Q. Quote some actual sayings of Jesus, in his own words, that will illustrate his teachings?

A. "By my actions toward men I make known my feeling toward God. He loves me as I love mankind. By my desires toward men my love for God is made known.

He that would be as the spirits in heaven must be as the spirits of heaven on earth. Believe in the good and reverence the spirit of good in mankind. Love the good and the soul in which goodness abides. Love even the evil, who may be led to become good through the power of example.

My house is the shadow of a fig tree, my riches are the fruits of the spirit. Where the gladness of love abides there is the entrance to heaven. My love is the key to the gate of paradise which no man can take from me, but which I freely give. No man can reach the gate without that key. No soul can pass its portals unless it is made perfect by the power of love.

Better is a lonely man with heart and soul purified by love than a king who has hundreds to minister to him but is lacking in spiritual grace.

The rose performs no labor, but yet is fair to behold and sweetens the air with nectar. No king has such a robe as the lilies wear, yet they are not obliged to weave their own petals. If God has made such fair blossoms to gladden the earth, which are but transient forms of life, how much more has He reserved for mankind in whom dwells the spirit of immortality.

Blessed are the souls that live in the shadow, for they shall behold the sun.

Blessed are the homeless, for they shall be received into their father's house.

Look upward to the sky and read the lesson of the stars. No



man has ever learned their secret, but all may strive to know the truth.

Heaven is not far off, but is in the soul of him who loves the right. Knock and the door shall be opened, seek and the way shall be found.

So weary becomes the soul when hopes are defeated and sorrows are endured that all life seems to be a desert in which no well can be found. But if we have faith to seek, we shall find refreshing waters that never fail and fruit that fills the soul with contentment.

Whoso heareth my words and followeth them shall be made heir to life eternal; but hearing without acts is of no avail.

No wage is earned without labor, and whosoever sows while it is daytime shall reap a full harvest when the night cometh.

The hour is nigh when the harvest shall be gathered, but he that hath not sown of the spirit shall be led unto death."

Q. Why has the Christian religion—partly founded upon fraud—been allowed to continue so long?

A. It was a means of raising men to a more spiritual conception of the divine, and overthrowing base ideas of the higher life.

Q. What will be the eventual religion of the world?

A. Universal monotheism of a high order, and a reverence for mankind as a manifestation of divine attributes.

Q. What would he think of the Roman Church, with its princes, monseigneurs and pomp, its keeping the people in ignorance and encouraging superstition?

A. He would say it is not the master's church, but one directed by powers of darkness.

Q. Will these evil religious systems ever end?

A. Yes, time will remedy all things.

Q. How are these statements regarding Jesus to be verified. They are not supported by any proof?

A. Make a long search and the truth will be found.

Q. In what way is the search to be made?

A. By hearing the words that are sent from a true source of knowledge, meaning the seeing part of the mental life, which has before it the knowledge of all ages. That which is recorded can be read by eyes that are able to see.



## Psycho-Analysis

### III.

By HERMAN S. WHITCOMB

(Concluded)

He sees the limits of modern psychology and deplors the short-sightedness of those trying to make facts fit pre-conceived notions. He sees the orthodox school of medicine denying the evidence of their senses in the cures of Christian Science. He perceives a small group of these same men who have equipped themselves with the implements of their work, curing each day, cases (to the general school impossible of treatment), the reasons for which cures remain locked in their breasts because of the utter uselessness of explanation and the direct harm of trying to explain. He looks back ten years and measures the progress made in the various lines of endeavor, the enlargement and expansion of ideas; the progress in accepting new gods and doctrines, and he but measures the future by the past, when lo! the orthodox say "STOP." "This is the authority. Thou shalt go no further." But," he replies, "ten years ago you said the same thing and yet the progressive thought of humanity did *not* stop. It went along as firmly and surely as ever. You, Mr. Politician, have learned much in politics then deemed impossible of expression. You, Mr. Minister, have found your old notions of theology flying away through your church windows. And you, Mr. Physician, have seen the Christian Scientists come into being, and the hundreds of other branches of 'cure-alls'—until by the very force of this great public opinion of ours you have been forced to change and alter nearly everything you told us ten years ago was authority and fact."

This little sketch of psycho-analysis has been written, not as a scientific elucidation of psycho-analysis, but merely to co-ordinate definite thought in a very limited way in the first place. In the second place, to place before those interested, the definite assurance that the work termed herein psycho-analysis is actually being carried on by competent operators with very marked success. But there has been a third reason for its writing which is, perhaps, more important than the other two and that is, that our so-called science is and has always been most harshly dogmatic and intolerant, when anything of a really radical nature has come up for judgment, which upsets or overturns pre-existing ideas and opinions. There seems something inherent in the nature of man which, once a fact or opinion has been accepted, makes him hold to the same with a firmness and tenacity most astonishing and un-



believable. A great man said: "Surely, surely do men love the process of hugging their delusions. Even when the intuitive conviction within themselves thunders again and again they are wrong, yet will they face the world and assert they are right."

In no branch of science has mankind had more intolerance and dogma to overcome than in our present-day medicine. And when it is realized how much general antipathy there has been from all sources, to anything in the Spiritual line, this dogmatism and its intensity in the medical profession can be properly gauged and understood.

It was in the sincere hope the writer could show, to some degree, the utter uselessness of this dogmatic and intolerant attitude on the one side, and on the other side, to attempt in small measure, to point out the inevitable progress in the future based upon the progress of the past, that this article was prepared. It will not matter how much opposition there may be, nor whence it comes. Psycho-analysis, based upon the general principles herein set forth is already here and working smoothly and harmoniously, and it is only a question of time when the very cumulative force of the results obtained will compel the medical man to fully accept the *modus operandi* that have produced these results, together with principles upon which the whole fabric rests. It is the earnest hope of the writer that he may have, even in small measure, contributed towards this end.

In closing he asks Mr. Whitty, the editor-in-chief, to append a clear, concise statement under the title, "The New Psychology," which will fit into the thought of this article.

### NOTE ON THE NEW PSYCHOLOGY

By MICHAEL WHITTY

Mr. Whitcomb has offended some followers of Freud, Jung and others by calling his article Psycho-Analysis. Nevertheless in my opinion, his subject matter has a better right to this descriptive term than the study of dreams, impulses and reflexes, belonging to the mind, which is known by this name. The same applies to Psychology of the old kind, the study of mind, and is quite distinct from the New Psychology which is the study of soul. The Greek word *Psuche* certainly means soul not mind, and the use of the word to describe mind physiology has never been legitimate.

The New Psychology is as yet an inchoate, indecisive mass of phenomena from which no definite specific knowledge is deducible. Approached from the lower ground of inductive experiment, comparison and analysis it ever escapes classification. Ob-



served from the higher position of occult science, as taught by the sages of the past, it shows itself as more or less ordered effects of the laws therein taught. Professor James in his *Psychology* thoroughly realizes the truth of this statement as, after writing a book of nearly 500 pages, he concludes by saying: "When then we talk of 'Psychology as a natural Science' we must not assume that that means a sort of psychology that stands at last on solid ground. It means just the reverse. It means a psychology particularly fragile, and into which the waters of metaphysical criticism leak at every joint, a psychology all of whose elementary assumptions and data must be reconsidered in wider connections and translated into other terms. It is, in short, a phrase of diffidence, and not of arrogance; and it is indeed strange to hear people talk triumphantly of 'The New Psychology' and write 'histories of psychology,' when into the real elements and forces which the word covers not the first glimpse of clear insight exists."

The New Psychology has to do with states of consciousness, with life in this and other worlds, with the influences of thought force, incarnate or supercarnate bodies. It is closely allied with spiritism and psychical research. It must recognize soul as independent of body—and must study the effects of one upon the other. As will have been gathered from Mr. Whitcomb's articles, what he calls Psycho-Analysis is the application of what knowledge we have of real Psychology to the examination of individual cases of mental abnormality and disease and methods of cure—and he truly points out what a promising prospect it opens out to the medical practitioner for alleviation and cure in what has hitherto been an unknown and trackless field. While other branches such as chemistry are approaching the field of the metaphysical, the physician holds tight to the material view and is lagging behind the rest. A wonderful future of discovery and usefulness is before him, if he will but open the door to this New Psychology

Our Insane Asylums and other institutions are filled with patients for the cure of whom the medical fraternity is impotent. From the standpoint of a student of occultism, it is, I believe, safe to assert that of these 75 per cent or more are cases of complete or partial obsession or possession by so-called spirit entities. The casting out of devils is a lost art but it can be recovered and all of these unfortunates restored to their friends and relations, clothed and in their right minds. Mr. Whitcomb has outlined the methods and I hope many will be inspired to follow the suggestions he has made.



## The Philosophy of Symbolism

### THE FOUR TRINES WITHIN THE GRAND SYMBOL

By GERTRUDE DE BIELSKA

*American Academy of Astrologians*

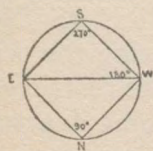
(Continued)

The word Is-Ra-El in relation to the Trinity is *four times expressed* within the Grand Symbol, the totality of which—as we have seen—is the twelve pointed star which becomes the symbol of racial perfections. There is a prophetic symbolism originating with the history of Is-Ra-El that is worthy of more space than can be given it here, but we shall take the subject up again from another point of view; it is now in its relation to the number 7 that interests us most.

The deeply hidden esoterism of the number 7 (as it relates to Is-Ra-El) may be further emphasized by the Cosmic relations of the planet Saturn to the Universe, reflected into our solar system and converged upon the points of its square. The revolution of Saturn in its orbit takes approximately 28 to 30 years, the minimum being 28, that is four times seven; thus it takes about seven years for Saturn to make 90 degrees of the circle; 14 to 15 years to make 180 degrees; 21 to 22 years to make 270 degrees, and at 28 to 29 years returns to the place in the circle from whence it started at birth to begin another revolution. It is an established fact of Nature that the seven year period is one of unusual transition, that the life forces “run out” so to speak, or are so changed that bodies at the end of seven years contain no particle of their original substance. Farmers well know that land becomes “sterile” after seven years. Nature in her exclusive domains is self-renewing; but if Man exhausts her resources she refuses to yield her fruits unless renewed by him; so the seven year period is a cycle of completeness in Nature’s evolution just as it was in Genesis, an end of completed conditions that made preparations for the new. Now just as the points of the Trine were found to be expressive of a constructive, expansive, benefic law in the evolution of life, so the Square—or tetragon—indicates a law that binds, contracts and restricts; a law that is cohesive of the elements that are concentrated into its form for structural purposes; the Square is therefore the antipodes of the Trine as matter in its concreteness is the antipodes of Spirit.



In the human life the seven year period marks the most important transitions from childhood to girlhood and boyhood, womanhood and manhood, and these points of transition are definitely recorded in the Cosmos through the medium of the Grand Symbol and have their direct bearings by sympathy and correspondence upon the scheme of individual human soul evolvment.



Now let us see if a diagram will not make this plainer to the non-student. If the planet Saturn is at the east point of the Square when one is born, then at seven to eight years it will have progressed to the dexter (north) point 90 degrees distant on the circle; at fourteen to fifteen it will have progressed to the point at the west which is 180 degrees of the circle and is also at "opposition" with the place it was in at birth; and at 21 to 22 it has progressed to 270 degrees of the circle which is the sinister point of the Square, and at 28 to 29 years it will have returned to the point where it was at birth. The years after 28 that Saturn passes the points of the Square are approximately 35, 42, 49, 56, 63, 70, 77, 84, and so forth. Sometimes these years lap over into the next ones. These are all more or less transitional and crucial years in the lives of every one.

The planet Saturn in the divine economy of our solar system concentrates out of the Cosmos the qualities we call truth, faith, reverence, sagacity, industry and stability; hence its vibrations are constructive of these qualities and as it passes the points of its Square at the seven year periods, these qualities become more and more dominant in the individual and at 28 to 30 are made permanent; hence we have a strong, upright, conscientious, reverent, dependable character; one that may always be found in the most responsible positions of trust in any community.

But if another planet is at, or near any of the points of this Square when one is born, then as Saturn crosses any of these points at the seven year periods, the vibrations engendered thereby are "malefic" and destructive, according to the nature of the planetary influences affecting the points or "angels," and these influences and vibrations reflect the Law of Life expressing through the human soul.

It is *then* the Astrologer looks for the perversions of those estimable qualities of Saturn and finds that they are in accord with the nature of the Square which we have found to be binding, contracting and restricting, but these qualities of themselves are not "malefic" for they may be often the stabilizing qualities of any character or situation, yet when co-operating with human pervers-



sions their vibrations become most undermining and disastrous to one's character, happiness and welfare. Why? Does some one ask! Because the Soul has made this Law of Life for *itself* through its transgressions in some past incarnation and is drawn to earth at a time when planetary positions correspond in vibration to its own discordant vibrations and subsequently into such experiences as this Law of Life demands. THERE IS NO "CHANCE" ALL IS LAW! Souls that are expressing the perversions of Saturn are born in poverty or are otherwise restricted, often surrounded by falsehood and dishonesty, become fearful, slothful, intemperate, morose, miserly and suspicious, get into debt, commit crimes and unless there are strong offsetting influences for good—which happily is often the case—of such are the prisons filled.

*(To be continued)*

---

#### A MESSAGE FROM AFAR

Salutation, oh weary voyager, traversing seas uncharted!  
 Let my words refresh you as music from realms of harmony,  
 Let them be as balm to soothe your puzzled mind,  
 Let them rest your jaded spirit, learning hard lessons in a restless world.  
 You are not seen by me, yet all my love and cheer would seek communion.

You are as a flame to which, mothlike, my spirit flies,  
 Reaching it only to be scorched by earthly passions.

And you, lone writer, who records my words:  
 For the love you bear the poet who strove to show the truth,  
 Put these few lines of mine before the world,  
 To reassert that reason, mind and soul are each imperishable;  
 That man is not a mere reflection of a fleeting day,  
 But shares a life which reaches far beyond the distant stars.

Strive, oh voyager, to realize this truth,  
 Weathering the gales and steering a straight course;  
 For onward lies a harborage secure,  
 To which, as storm-racked vessels, human souls are struggling,  
 Where each shall learn the meaning of its voyage,  
 And leave the burdens it has brought from earth.

WALT WHITMAN.  
*(Automatically Received)*



## An Introduction to the Study of the Tarot

By PAUL F. CASE

### Chapter 8.

To begin his study of the triad trumps bearing the numbers 9, 10, and 11, let the student add the ninth and tenth cards to the tableau given in preceding chapters, thus:

	0	
	1	
3		2
5	6	4
8		7
	9	
	10	

This completes the Tree of the Sephiroth. The number 9 is *Iesod*, the Foundation, and 10 is *Malkuth*, the Kingdom

*Iesod*, spelt ISVD in Hebrew, combines the letter *Yod*, I, with word SVD, *Sod*, "a mystery." Thus the secret meaning of *Iesod* is "the mystery of *Yod*." The *Sephra Dtzenioutha* says: "*Yod* is above all (symbolizing the Father), and with him is none other associated." This doctrine is implied by the title and symbolism of the ninth trump, which also corresponds to *Yod* in the Hebrew alphabet. The Hermit lives alone, isolated; and the picture shows him "above all," on a snowy mountain-peak.

His white beard suggests that he is the "Most Holy Ancient One," so often mentioned in the *Zohar*; and the gray, cowed robe recalls the name, "Concealed with all Concealment." These epithets are applied by Kabalists both to *Ain Suph* and to *Kether*, which are held to be identical in all but name. Here they refer to the correspondence between *Iesod*, the Foundation, and *Ain Suph*, the Source of all.

That correspondence will be better understood after a study of the analogies between 9, the number of *Iesod*, and 0, which symbolizes *Ain Suph*. The sign of that which precedes all manifestation is 0; and 9, the last figure in the integral series, denotes completeness, perfection, realization. The only perfect Being must be the Absolute, and the Absolute is No-thing, 0. Perfection, moreover, is beyond and above all manifestation, for manifestation is a process that ends with the realization of the Perfect. 9, therefore, represents the Absolute as the Goal of all existence, while 0 typifies It as the Source of all. Consequently, in the Tarot 0 is a youth, looking upward, in the morning light; but 9 is a



bearded ancient, looking down, at night. Again, the mathematical properties of 9 are similar to those of 0. Multiply any number by 9, and the product gives 9 as the least number of its reduction. Substitute 9 for 0 in a complex number, and the reduction will give the same least number. Thus 259 reduces to 7, and so does 250. Hence, in reducing a complex number composed of several figures, 9 is regarded the same as 0, and only the other figures are added to find the least number. Finally, the extension of 9 is 45, which reduces to 9, so that 9, like 0, always produces itself by evolution.

In brief, then, the Hermit and the Fool are two aspects of one principle, which is the "foundation" of all things. The Hermit is the Ancient One, the Source of all existence, above all things, yet supporting all. He precedes everything, and is forever young, as in the symbolism of the Fool; yet He will continue when all else has passed away, and He is the Goal of all our hopes. Thus He may be represented as a bearded ancient, the Hermit. He is shrouded in mystery; but the key to that mystery, and to all that we can apprehend concerning it, is the doctrine emphasized by Jesus, that the Absolute is the Father, or Progenitor, of all beings.

From this, by a series of deductions, we derive the idea of the Sonship of man, with its corollary of Brotherhood. From it, also, depends the hypothesis upon which all magical practice is founded, that the powers of Spirit are reproduced in man, that the difference between man and God is not one of kind, but of *degree of expression*. Hence the Hermit holds a lantern over the path, as if he were lighting the way for others making their painful journey up the mountain-side. Here is the Great Promise. In humanity are the potencies of Divinity, to be evolved by climbing the steep of experience; and the end of the Path is union with our Source.

The tenth trump, the Wheel of Fortune, is *Malkuth*, the Kingdom. As the Parables of Jesus plainly show, that Kingdom is not a state of life after death; nor is it, except in a very limited sense, a social order. It is *the method of Spirit in self-expression*; and because cyclicity is characteristic of that method, the Tarot symbolizes the Perfect Law as Buddha did, by a Wheel.

Around the wheel are four letters of the Roman alphabet. From left to right, beginning at the bottom, they spell the word ROTA, the Latin for "wheel." Starting from T, and reading from left to right, they form TARO. Read from right to left, beginning with O, they spell ORAT, the present tense of the Latin



verb meaning "to speak." Read in the same direction, beginning with T, the word is TORA, the phonetic equivalent of the Hebrew *Torah*, the Law. And from the letter A, reading from right to left, they form ATOR, *Hathor*, the name of the Egyptian goddess corresponding to the Empress in the Tarot. Thus these four letters make a complete sentence, as follows:

ROTA TARO ORAT TORO ATOR, which may be translated thus:

(The) WHEEL, TARO, SPEAKS (the) LAW (of) HATHOR.

Now, the Empress, who corresponds to Hathor, is the number 3; the sum of the numbers of the major trumps is 231; and 6, the reduction of 231, is the extension of 3. Thus, in a sense, the whole series is summed up by the Empress, and thus it is literally true that the Wheel of the Tarot speaks, or reveals, the Law of Hathor.

Hathor, moreover, by her connection with the Empress, corresponds to *Binah*, the third Sephirah; and because BINH, by reduction, gives the number 4, it is evident that Kabbalists conceive Understanding to be represented by that number, as well as by 3. For although 4 is the number of *Chesed*, Beneficence, it is taught that *Chesed* proceeds from *Binah*, so that the potency of *Chesed* must be supposed to reside in *Binah*. I have already given some intimation of this in my endeavors to explain how the Fatherhood of the Emperor is the consequence of the Empress' Motherhood. The concealed significance of *Binah*, then, is connected with 4, which reminds us that the Kabbalah declares the universe to be composed of four elements, manifested in four worlds, and producing four principles in the constitution of man. From 4, moreover, by extension, 10, the number of *Malkuth*, the Kingdom, is evolved.

To this fourfold scheme the symbolism of the Wheel of Fortune refers in various ways. It shows the four living creatures of Ezekiel and the Apocalypse—Taurus, Leo, Scorpio, and Aquarius, the second, fifth, eighth, and eleventh signs of the zodiac, the sum of whose numbers is 26, the Tetragrammaton, IHVH. This Name is written on the wheel, its letters alternating with those that form the occult sentence just explained. On four arms of a double cross inscribed within the wheel are the alchemical symbols of Sulphur, Mercury, Salt, and Water. The cross itself represents the Tetragrammaton, for it has eight arms, the number given by the reduction of 26, the value of IHVH.



On the left of the wheel descends the golden serpent of the Astral Light. From its tail to its head are *ten curves*. Beginning at the tip of the tail, thirteen points are formed, including the head. Besides the various meanings of 13 mentioned in connection with the word *Binah*, is that of *unity*, because 13 is the numeration of the Hebrew word AChD, *Achad*, "one." Thus the descending serpent signifies the tenfold emanation of the One Spirit of Life.

On the right of the wheel a red Hermanubis rises. His color is that of the lion in Strength, of the Emperor's robe, and of the outer garment of the Magician. He is one form of the Egyptian god Thoth, or Mercury, whom we have identified with the Magician. As represented here, he denotes the evolving Spirit, before it is liberated, hence he has a human body and a dog's head. This represents the human organism subordinated to the desire nature; but at the same time, by an analogoy derived from the dog's keen scent, and his faithfulness, suggests that within the desire nature are the potencies that make for liberation.

At the top of the wheel is a Sphinx, the synthesis of the four living creatures at the corners of the picture. It remains unmoved while the wheel turns, and symbolizes liberated humanity. To show that both sexes are included in this figure, it has a man's face and a woman's breasts. For the Kabbalah emphasizes the truth that though man and woman are *different*, so that each is especially qualified for certain forms of self-expression, they are at the same time equal, and necessary to each other.

Let the student now lay aside the trumps from 0 to 8, inclusive, and place 11 with 9 and 10, so that it bears to 10 the same relation that 2 does to 1 on the Tree of the Sephiroth. I need not elaborate, upon the similarities between justice and the High Priestess, for they will be apparent to the most casual observer. But because Evolution is the reverse of Involution, the details of the eleventh card offer certain contrasts to those of the second. Thus the hair of Justice is yellow, while that of the High Priestess is black; and the High Priestess' robe is blue, but justice is clad in red, like the Emperor.

Her sword suggests the same ideas as the letter *Zain*, which corresponds to the Lovers. It implies division, separation, classification, and the like; and all these are connected with the occult meaning of the duad, of which Justice is a symbol, because her number, 11, reduces to 2. She is the aspect of *Chokmah*, Wisdom, that analyzes, separates things into their component parts, weighs and measures, and so discovers the workings of nature. Her purpose is the adjustment of man to his environment, and the



modification and improvement of all the conditions of that environment, through the intelligent direction of natural forces according to their laws.

Justice, therefore, is a deduction from the Wheel of Fortune. She symbolizes the practical application of the law of action and reaction implied in the doctrine of cycles. In a sense she typifies the Law of Karma, since the primitive meaning of Karma is "action;" and in this connection it should be observed that the *Sepher Yetzirah* attributes Work, or Action, to *Lamed*, her correspondence in the Hebrew alphabet. *Lamed* is the "oxgoad," symbolizing the means whereby the "Ox," (*Aleph*, the Fool,) is guided and directed. In other words, the action of evolving humanity, (and action, be it remembered, includes thought and speech,) gives tendency, or definite purpose to the manifestation of the limitless possibilities of the Absolute.

This is a cardinal doctrine of the Ancient Wisdom, and all sacred writings elaborate it. As the Psalmist says, man is "but a little lower than God," and all things are under his feet; because he is a center of expression for Absolute Wisdom and Limitless Power, able to discover the laws of the universe in which he lives, and able, also, to adapt those laws by his thought, his words, and his works, so as to produce better conditions than those provided by nature unmodified by the introduction of the human personal factor.

---

#### THE CHRIST WITHIN

What though Christ come a thousand times  
Upon this earth to reign;  
Unless He live within your breast,  
He comes, for you, in vain.

What though Christ die, a thousand times,  
Upon an outstretched Cross;  
Unless you too can die to self,  
His death means but your loss.

What though Christ rise a thousand times  
O'er coming death and sin;  
Unless you too can rise o'er self,  
His victory you'll ne'er win.

His birth, His death, upon the Cross,  
His victory o'er Sin,  
Means naught to you unless you find  
That Living Christ within.

LOUISE R. WAITE.



## The Fundamental Principles of the Pi-King Tao

AND THE CABBALAS OF EGYPT, INDIA AND  
THE HEBREWS

By ZEOLIA J. BOYILE

(*Continued*)

40.

Careful with money though fond of investing it. Frequently connected with printing and libraries. Literary lines and art. Also successful in business and mechanical lines. Love of travel, especially by water. Has a temper. Circulation of the blood. Hebrew Cabbala:

Men of letters and artists. Dominates printing and libraries. Honor, confidence, consideration. Sometimes a tendency to sombre spirits and shunning society.

Lowest Form: Strife, opposition, differences, disputes.

Chinese Tao and Yi-king:

Escape from peril; advantage in the southwest. The movement will win all. Successful operations. Buds of plants and trees begin to burst and produce fruit. Denotes relaxation and ease. Forgives errors deals gently with crime. Removes rebellion.

41.

Religious. Energy. Versatility. Fine speakers and writers. Control of the tempers and the passions. Successful in politics and literary lines. Trouble through the liver.

Hebrew Cabbala:

Energy. Occupied with political affairs. (It may be well to mention here that Woodrow, in the name of President Wilson, is 41; also the name of ex-President Roosevelt, as is also Purroy in the name of Mayor Mitchel, one time Mayor of New York.) Heads of diplomats.

Lowest Form: Apostates, renegades.

Chinese Tao and Yi-king:

Restrains wrath; represses desires; diminishes the ailment under which he labors. Gives to others without decreasing his own. Obtains his wish on a grand scale. Cultivation of virtue. Difficulty in the beginning, but ease in the end. Keeping what is harmful at a distance.



## 42.

Religious. Often clergymen. Musical talent. Quiet, calm; artists, singers.

The Heart: Good for marriage, but not especially good for health.

Hebrew Cabbala:

Grandeur of soul. Energy. Consecrated to the service of God. Dominates religion.

Lowest Form: Traitors.

Chinese Tao and Yi-king:

Diminution and increase. Overflowing and emptiness. Should be employed in sacrifice. The violent or strong do not die a natural death.

## 43

Displacing or removing love for military life, though danger in war or from firearms for this particular number.

Bilious troubles.

Hebrew Cabbala:

Love glory and the military state. Many projects.

Lowest form: discord; revolution.

Chinese Tao and Yi-King:

Overcomes by softness. Advantage in non-action. Bestows emoluments on those below him. Is not in the place appropriate to him. Misery in having none on whom to call. Written characters and bonds. Officers regulated and people accurately examined. Displacing or removing. Danger from war or arms.

For making one's name known.

## 44

Success in useful enterprises. Dominates boy ages especially those made for instruction. Love for military life. Brave; may win military distinction.

Circulation of the blood and stomach.

Hebrew Cabbala:

Success in useful enterprises; distinguished for military talent and bravery; becomes celebrated within the records of glory.

Lowest form: domineering; war; revolution. Imagining one's self distinguished.

Chinese Tao and Yi-King:

Seeks fame and riches to his own detriment. Delivers his charges; promulgates his announcements throughout the four quarters. Keeps himself too much aloof from people. Exhausted



at his greatest height. Self-restraint. Excessive love of name will be attended with much personal sacrifice. Excessive hoarding will be followed by great ruin. If one knows where to stop there is no danger.

(It will be seen that the dominant tendency of this number is to make its owner distinguished. As examples we give *Carnegie*, *Gertrude* Atherton, *Gertrude* Vanderbilt (Mrs. Harry Payne Whitney), *Thomas Jefferson*.)

## 45

Dominates love of instructing; facility in learning; vegetation. Union. Often early marriage. Successful teachers, in leading multitudes or in anything connected with many people.

Genital organs and stomach.

Hebrew Cabbala:

For confounding wickedness and arrogance and relieving those who are humiliated and declining. Dominates vegetation; love of instructing; learns with facility. Union; marriage.

Lowest form: revolution, false projects.

Chinese Tao and Yi-King:

Great or overflowing virtue. Puts the weapons of war in good repair to be prepared against contingencies.

*Theodore* Roosevelt is a striking example of this, as witnessed by his articles and speeches for preparedness.

## 46

Very high ideals. Steady upward advancement. Flexibility; obedience. Successful with those in power. Psychic number of which has strong intuition often amounting to presentiments. Fortitude; discretion. Should live in the south. Sometimes make great discoveries. Must guard the lungs.

Usually acquires money but generally loses it through sacrificing it to high ideals.

Hebrew Cabbala:

Power to see in dreams. Discovers secrets of nature. Fortitude; subtle ideas; new and sublime thoughts; discretion.

Lowest form; ennui; displeasure; discontent; dissatisfaction.

Chinese Tao and Yi-King:

Moderating of desire or ambition. When this prevails at its best, the swift horses draw dung carts (agriculture), when disregarded they breed war horses. The fault is to sanction ambition and desire to get. When correct develops virtue until high and great. Succeeds in his aim but will not preserve his riches.



## 47

Agreeable. Most successful line is in handling money for, or through, the people. Philosophical. Excellent bankers and brokers. Danger from water and multitudes of people. Nerves. Hebrew Cabbala:

Dominates justice. Agreeable character. Passion for acquiring the secrets of light, in a material as well as a mental sense. Quick, especially in business; celerity; vigilance. Usually successful.

Lowest form; immoral actions; scandal.

Chinese Tao and Yi-king:

The strong covered by the weak. Perilousness going on to satisfaction.

Should not make speeches, argue nor plead. Surveying what is far off. Without going out the door one understands all that takes place. The farther one goes out the less he knows. Accomplish their purpose without really intending to do so. Will sacrifice life in order to carry out project. Extreme difficulty ending in free course. Exercise of discrimination; diminution of resentment. Surveying what is far off. Viewing the distant.

## 48

Affectionate nature, very fond of pleasure. Psychic; sometimes has prophetic dreams or presentiments. Faithful in partnerships and marriage. Sometimes difficulty in finishing undertakings. Success in lines connected with entertainment and amusements.

The throat.

Hebrew Cabbala:

Love; friendship; sincerity; affection. Tries to preserve the union between husband and wife. Gives presentiments and secret inspirations. Passion for love. Fond of pleasures.

Lowest form; inconstancy; too great love of luxury.

Chinese Tao and Yi-king:

Well which supplies nourishment and is not exhausted.



## Occult Story

### THE EYE OF ID

By LAURELL E. SMALL

(Continued)

On and on the figure came, looking neither to the right nor to the left. When it passed them, so close that the sodden clothing almost brushed theirs, they gasped as they distinguished the features of the truant they sought, and saw that his wide-open, staring eyes never winked as he walked, and if they saw anything, it was not of the objective world. As he neared the cat, the creature darted on again.

In this somnambulistic state, Robert and the cat understood each other perfectly in a common psychism, so that with unseeing physical eyes he was following exactly in the feline's footsteps. Was the animal leading him? Was he seeing with the Eye of Intuition? Was the Eye of Intuition, then, analogous to the age-old Eye of Id, which never ceased to see all that was, all that is, and all that is ever to be?

What was this Eye of Intuition the instrument of? Since the physical eyes were the instruments of the brain, or objective mind, surely the Eye of Intuition must be the "instrument" of another mind, which could not possibly be individual, as the objective is, since it contained all the ideas that were, are and will ever be. Is all existence, then, united in a common mind—a common medium—which serves all things animate and inanimate as a sort of Cosmic Museum of Ideas? Could anything rightly be called inanimate, since we are one with all things in this universal mind of the Subjective World? If it were represented by an *idea* in a state of *mind*, then it *lived* and *thought*, other than on the plane of ordinary reason, and therefore, if the word *inanimate* be permissible, in regard to "things," it must surely have a more subtle meaning within it than is generally applied.

Then again, here was Robert and the cat, evidently *thinking* together in a mind, which was certainly other than and beyond the one of objective and every-day usage among average folk. Thus Pheron ruminated during the short space of time they watched developments. Ever since his first psychic experience made such a startling impression upon him, he had been thinking and speculating along psychological lines, and had rummaged among books on the subject for some definite understanding of it.



It was Tascia's intention to rush on and catch up with Robert fearing she might lose him again, but Pheron reminded her that it was dangerous to a sleep-walker to awaken him suddenly—that it would be best for them to follow the boy and his strange guide, within a safe distance, to see where the cat would lead him.

Robert walked very slowly, picking his footsteps with the greatest care. He did not seem to tire, nor did he hesitate, or seem in any way uncertain of his route. It was a long and difficult journey for the excited pair following cautiously. By the time they reached the stump where they first encountered the cat licking its paws, the dawn had broken rosily, purpling the hills around Point Lawrence, and early morning mists were hastening away to make room for the rising sun.

Safely passing around and over all obstacles, Robert made his way, led by the cat, straight through the kitchen of Lawrence House, and up the stairs into his own little bedroom. Pheron and Tascia, stealthily following, did not enter but watched him through the half-opened door, and as they watched, a furry streak slipped through Pheron's legs and bounded down the stairs.

Still with unblinking, staring eyes, the boy stripped off his damp clothing, deliberately hung them over a chair, sought his pajamas in the usual place, put them on and got into bed. It was then that Tascia tiptoed into the room and softly pulled down the shade, that the nocturnal wanderer might get some rest after his strange adventure.

For the first time Pheron was afforded a chance to get a good look at the face of the sleeper, and when they were outside of the room, Tascia quietly closing the door behind them, he, quite stirred up over his discovery, informed Tascia that her Robert was the very boy of his dreams who had escorted him, a number of times, to the Temple of Id.

"I know," answered Tascia, with provoking calmness. "That was the surprise I had for you last night, when we went to his room and found him gone."

The night with its anxiety and their battle with the elements had left them both rather dishevelled in appearance, and the damp hair falling loosely around Tascia's pale face, gave her a Madonna-like and pathetic look, which, though Pheron thought adorable, it also touched his heart in a manner he had never experienced before. For the moment he imagined he could read upon her face all the unspoken anguish of heart she had bravely



and silently suffered during the years of their cruel separation. Tenderly he pushed the soft hair back from her forehead, and fervently kissing the smooth brow, he begged her to go to bed at once, and sleep the whole morning.

A few minutes later found Pheron stretched out on the couch in the living room, armed with a fat cigar. He had just about settled himself for what he termed a restful smoke, when Martha descended upon him.

"What! You up so early?" she cried, in surprise. "Sakes alive!" noticing his crumpled look in the morning light. "What have you been doing to yourself? You don't look as if you had a wink of sleep all night."

And because she was Martha and must therefore always see that every one was all right every minute of the day, she reached out intuitive hands and felt of his coat sleeve.

"Well," she exploded. "If I were not in my right mind, I would begin to suspect that there was a conspiracy of some sort between you and my cat. Do you know that wretched creature yielded to the call of the wild last night, and sneaked out, and *stayed* out all night, for the first time in its life—and I should know since I raised it from a kitten. Then it had the impertinence to hop upon my bed this morning, wet and dirty, to dress its ragged-looking fur, trying to remove the evidence of its night's debauch. But here, you get right out of that wet coat this minute, and go upstairs to your room. Hang the trousers outside the door and get in bed; by the time you get that cigar smoked I'll have them dried and pressed for you; they look a sight."

As she spoke, Martha was relieving him of the coat against his protests.

"I am all right, Martha, thank you," he assured her. "Perhaps you are right; the cat and I might have taken an early morning ramble and got caught in the rain. You know, it is not so long ago that it rained. There is a good girl now," patting her hand. "Just let me lie here like this and don't you be worrying about my clothes."

"Do as I say." Martha was determined. "I know what's best for all you children. I will send Robert up with them as soon as possible."

But Pheron was equally firm, and so they finally compromised on the coat, Martha bearing that garment off to the kitchen in triumph. She returned in about ten minutes with a cup of coffee, steaming hot, which she commanded him to sit up "that



minute" and take, before he caught the cold, the grip, the quinsy, and heaven knows what else; all of which she threatened would overcome him if he refused.

He promised obedience if she would join him in a brotherly kiss. This she blushingly did, warning him that should he dare, a second time, to take such an advantage of an elderly and defenseless spinster, she would instantly expose him to Tascia. He patted her cheek, calling her "an old dear"; all of which pleased Martha immensely, but left her wondering if this sudden, affectionate appreciation of her had anything to do with a certain letter, and if so, how could she ever square herself with Tascia in the matter.

Guiltily, she sped kitchenward, to prepare the breakfast, as well as her own case for Tascia.

... An hour later, at the breakfast table, while Martha pampered him with eggs, toast, marmalade and every known breakfast dainty, Pheron was amazed to see Tascia walk in, looking as fresh and sweet as a new blown rose. He swallowed his surprise, but as he stood up to greet her, his eyes said to her eyes: "You naughty girl, how dare you disobey me; and how do you contrive to look so charming after such a night?"

And her eyes answered to his eyes: "The man persons we love are ours to honor and disobey; and what does a poor male thing know of the subtle arts of women at their toilet? Give a pretty woman but five minutes alone with a mirror and a few necessary adjuncts to feminine art, and she will successfully combat and remove the traces of any imaginable variety of tired feeling and jaded looks." Then audibly, to Martha: "What a glorious morning, Martha. Did you hear the storm last night?"

"No," she replied, "but judging by the looks of my night-prowling cat this morning, when she came in and had the cheek to jump upon my bed, I should say it must have rained little locusts. Why, the fur on that cat's back was literally knotted in hard lumps." She gave a stern look at the cat squatting at her elbow complacently licking up a saucer of cream.

"She looks perfectly all right now," remarked Tascia, trying to keep the conversation on the cat.

"All right now, but good gracious! You ought to have seen the fight the miscreant put up while I combed and brushed her into sightliness again."

*(To be concluded)*



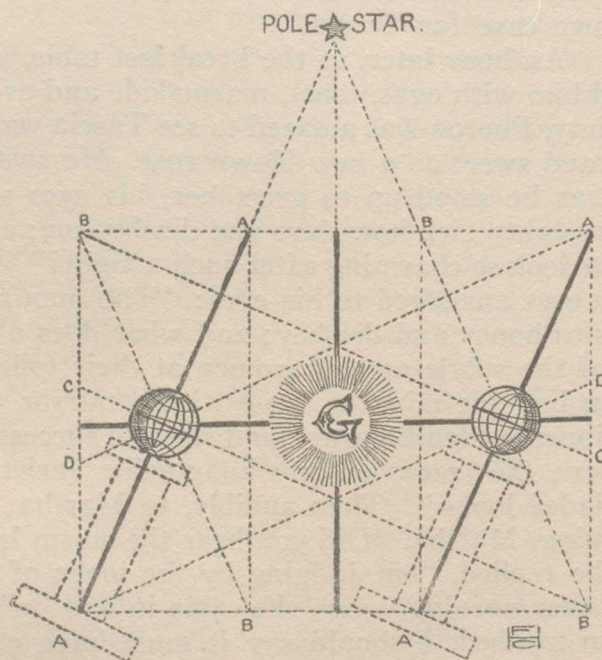


## Ancient Craft Masonry

Edited by FRANK C. HIGGINS, 32°

### THE SYMBOL AND THE REALITY COMPARED

The two pillars which stood before the entrance door of not only "King Solomon's" Temple, but of all the ancient Egyptian and Semetic fanes, were really emblematical of the two Solstices, Winter and Summer, with usually a symbol of the Sun between them.



Both are hypothetical opposite points on the circle of the Ecliptic. The Earth touches each once a year.

As we are now situated, they are represented by the poles A-A, A-A.

Owing to the gyroscopic motion of the Earth's axis, they will, in 12,960 years, at the same seasons, incline at the angles B-B, B-B. The immovable (presumably) point, about which this turns is the Sun, upon a cross consisting of the "pole" and "plane" of the Ecliptic.

The names of these pillars correctly spelled, in Hebrew, con-



stituted a curious arithmetical puzzle relating to their function, by use of the number-letter system of the Jews.

The words *Ikin* and *Boaz*, "halved" into IK-IN and BO-AZ, respectively, are 30-60 and 72-8, the added digits of which are 26, equivalent to  $10+5+6+5$ , JEHOVAH; but multiplied separately and then together, amount to 1,036,800, which, in years, equals forty complete Precessions of the Equinoxes or two complete Hindu *Kali Yugas* (with accompanying "twilights"), the first agreement of these periods in round numbers.

The lines C-B, C-B, are the present inclination of the Equator. The lines D-A, D-A, are what it has been and will be again.

It will be seen that these lines meet at acute angles, which define an oblong of  $3 \times 4$ , with the Sun in its centre.

Our Lodge floors are imitative of the ancient Temple pavements, which were of alternating black and white squares, serving for what in technical language is called the *equation of loci*. Of  $3 \times 4$  dimensions and oriented from east to west, a pillar in the northeast corner threw its shadow to the southwest corner on the morning of the Summer Solstice, while its mate threw a similar shadow, at another angle, on the day of the Winter Solstice. Thus the celestial facts corresponded with these crude terrestrial registrations thereof, and the two were by our ancient brethren made the subject of learned trigonometrical calculations, by which they arrived at a knowledge of the exact truth. Close study of all the angles and geometrical proportions involved in this diagram will prove indispensable to the Masonic student, for in them will be found the chief elements of Ancient Craft Masonry as a whole. The universal ancient symbol for the Sun and two Solstices were *three crosses*.

### THE ZODIAC IN RELIGION AND FREEMASONRY

In that which concerns their material interests, men judge and act by what they have been led to believe from personal observation. In that which concerns their spiritual contemplations, most men are content with that which they are assured that others believed in remote times, and no tale of a miraculous past seems too wild or improbable so long as it is placed at a sufficiently distant date for all eye witnesses to have passed to their rewards. The most startling thing about our dogmatic religions is their ingratitude to the means by which they have climbed into prominence. Practically all have kicked over the ladders of their ascent from obscurity and have reserved their choicest anathemas for the very parentage of their most solemn *credos*.



To assert the Zodiac in particular, and Astrology in general, to have constituted the original founts of all of the classic religions, from Brahmanism to Christianity, is no argument in detraction of or in defense of any. It is merely to revert to subjects of speculation which have occupied the human mind from a period far beyond the memory of history or tradition. If there is anything older in the domain of human classification than the twelve stations or signs of the Ecliptic, with their accepted animal figured constellations, there is no record or survival of it, for the Zodiacal circle stands absolutely alone and unrivalled as a monument to man's earliest essays of flight in the direction of the infinite. The fact that Astrology has been miserably, nay wickedly misused and profaned by the charlatan and cheat, is the real reason for its still enduring disrepute among many who know not to what extent they are depriving themselves and the world of a perfect angle of vision in the study of the world's ancient cults and mythologies.

Without the slightest hesitation it may be loudly affirmed that the truth concerning the development of the religious dogma never will be arrived at, no matter how learned the research along other lines of examination be, until the student acquaints himself with at least the main features of Astrological (involving also Astronomical) lore, as the Key to the mystery science of other days. If one will examine into the peculiar tenets of the faith to which he proffers his assent, he will find that it descends from teachers of an age when Astrological practices were universal and all things of a spiritual nature colored by them. He will even be forced to admit that the sacred books of *all* faiths are replete with imageries and portents of an Astrological nature.

Millennia ago, when the great primitive Key religion was being formulated, when Sabeian scholars were honestly and reverently attempting to fathom the mystery of the Universe and soaring to the stupendous truth that it is a gigantic organism, alive and sentient in every part, the circle of the Zodiac with its twelve major and three hundred and sixty minor divisions, was determined to be not only a convenient but a natural feature of the celestial mechanism. Our ancient forefathers knew, not three or five hundred years ago, but at least five or six thousand years ago, all of the principal physical facts concerning the globe on which we live and its immediate cosmic environment. They had also discovered that these physical facts were determined by law and not by chance. Certainly they lacked the observatories, the laboratories and the scientific instruments at our disposal, but



they had profoundly apprehended mathematical and geometrical science and though ignorant—as we still are—in most particulars, of the true nature of the forces involved, they were able to detect and record the unerring accuracies of the heavenly movements and appreciate their divine harmonies, perhaps even more than ourselves.

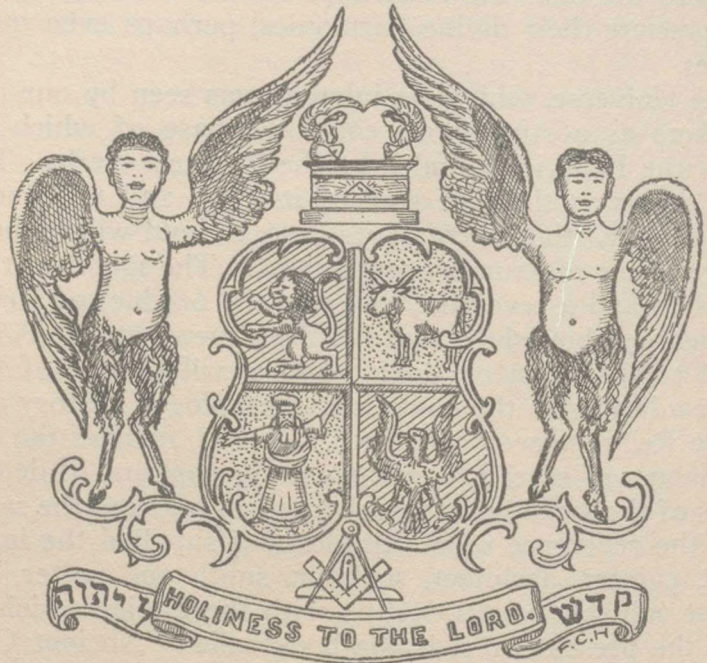
The Universe, which we inhabit, was seen by our primitive forefathers as a stupendous cone, the base of which was the plane of the Ecliptic, bounded by the Zodiacal circle. The apex of this cone was the pole star of its day, and the Sun of our system occupied the centre of its base, around which the planets continued their measured progressions. The ignorant theory of a flat earth and a revolving Sun was the product of Priestcraft, the ancient symbols show that the Seer knew better. A minutely detailed compendium of Zodiacal lore will be one of the most valuable adjuncts to the study of Archaeology, History and comparative Religion ever conceived. It will furnish the most reliable manner of establishing dates in the past and of determining the eras of the symbolisms which have, at one and the same time, evoked the reverence of multitudes and supplied the inspiration of poet, painter, architect, sculptor, smith and potter. One of the most valuable works dealing with the Zodiac which we possess at the present time, is the book called "Ancient Calendars and Constellations" by an English lady, the Hon. Emmeline M. Plunket, who has been at great pains to establish the ancient Aryan origin of the Zodiac and the many proofs that it was well known to the ancient Sumerians of AKKAD, long antedating the Babylonians, to the ancient Hindus and to the ancient Medes and Persians, its Greek and Roman period belonging to comparatively modern times.

The student of ancient Zodiacal data will do well to remember certain essential principles which must positively be heeded unless he is willing to have his investigations come to naught, as those of hundreds of others have done. The ancients were acquainted with three motions of the earth, its diurnal revolution of twenty-four hours, its annual voyage around the Sun estimated at precisely three hundred and sixty-five days and six hours and the retrogression of the equinoctial and solstitial points around the Circle of the Ecliptic, due to the gyroscopic "wobble" of the Earth's axis, called the precession of the Equinoxes, at the rate of seventy-two years per degree.

Although scientific analysis with high-powered instruments has demonstrated slight differences to the above computations,



which may always have existed, or which may be due to slow alterations and perturbations, we are not dealing with the findings of exact modern science, but with the crude science of



antiquity, and these arithmetical quantities were what *they* knew and made the basis of their religious symbolisms, referring to Nature and Nature's God, on a mathematical plan which must be studied as a whole, with its parts untampered with, if we are to reconstruct the indispensable ancient viewpoint. Our sense of values will also be greatly aided by a just comprehension of the exact dates of great changes. One of the peculiar and seldom explained symbols of Freemasonry is the employment of the four Zodiacal figures, the Bull, Lion, Eagle (Scorpio), and Man (Aquarius), on its armorial bearings, with the motto "Holiness to the Lord" and the addition of four thousand years to the current date ( $1919 + 4000 = 5919$ ) to secure the Masonic date. The foolish interpretation of these things is that the "beasts" represent the four Gospels and the date the length of time since the Biblical creation of the World. But since this trash was promulgated, it has been established that there already existed civilization which were ancient six thousand years ago, not to speak of geological evidence as to the age of our Earth.

"Holiness to the Lord" is a translation of the ancient Aramaic inscription on the mitre of the Jewish High Priest, which was



"KDSH L JHVH," which being translated into numbers was 324-30-10, 5, 6, 5. Now, 10, 5, 6, 5 divided successively through thirty gives us 3, 6, 5, 6, which means the Solar year of three hundred and sixty-five days, six hours, while 324 is the sum of 144+180, which multiplied, gives us 25,920, the duration in years of a Precession of the Equinoxes. The precise date at which the spring Equinoctial point entered the Constellation *Aries*, by the back door or final degree, retrograding from *Taurus*, the true "Passover" of the Jews, was B. C. 3995, or within five years of B. C. 4000.

The foregoing is the fixed and inalterable law on which ancient religions, symbolism and dogma are founded, and was only abrogated in A. D. 325, when, for the subjugation of the World, Constantine "The Great" convoked the Priests of *Mithra* and *Serapis*, together with the Gnostics or *Neo Platonists* of Alexandria in that great Council of *Nicaea*, held on the occasion of the "Passover" from *Aries* to *Pisces*, and from which this motley array of Pagans and Jews, Sun Worshipers and Philosophers emerged Christian Bishops, who proceeded to ascribe their origin to "The days of Herod the King." I know that this ascription of dates will be bitterly received by many who figure that we are already in the *Aquarian* era, yet one hundred and forty-one years in the future (A. D. 2060), but I have cited the findings of Hon. Mrs. Plunket, who in turn based her premises upon the calculations and observations of her celebrated German savants, Epping and Strassmeyer, and which can be readily consulted.

Her statement is that "The Autumnal Equinoctial point was situated in Sagittarius, speaking in round numbers, from 6000 to 4000 B. C." (true dates B. C. 6155 to B. C. 3995), and that "The great importance of Tauric symbolism in Medean art seems to point to the fact that *when the equinoctial year was first established*, the Spring Equinoctial point was in the constellation *Taurus*. Astronomy teaches us that was the case, also speaking in round numbers, from 4000 to 2000 B. C." (true dates, B. C. 3995 to B. C. 1835). This is the implied teaching of Masonic symbolism, claiming to be that of the Seer who builded King Solomon's wonderful temple of JHVH, at Jerusalem. The ancient Zodiacal religions possessed a number of aspects—the *Astronomical*, which dealt with the various fixed star groups or constellations of the Zodiac and the wandering planets paying them their periodical visits.

The *Mathematical*, dealing with the time, periods, or cycles of the terrestrial and planetary revolutions and the production



of cosmic quantities. The *Geometrical*, relating to lines of force and direction, axial and equatorial inclinations, and the evolution of figures embodying Cosmic quantities in proportions. The *Physical*, concerning the revolution of the seasons and their varied manifestations and effects, the creation and maintenance of life and intelligence upon the Earth. The *Symbolic*, based upon the possibility of constructing emblems, diagrams and pictures embodying the previously named elements in such a manner that they could be read at a glance by the initiate alone, and finally the *Mystical*, demonstrating the existence and attributes of Deity in, from and by the laws made manifest throughout the whole, vast universal expanse and the analogies thereto presented by the complex constitution of Man, which scripture has summed up in the phrase—"made in the image of JHVH."

We are made aware of many things by logical deductions. The Precession of the Equinoxes cannot be determined in any other manner than by the measurement of the Solar progress upon a circular path. The "Precession" is not viewed as a continuous movement like the triumphant advance of the seasons, but is a minute, almost imperceptible failure to reach a given point, in a given time, each year. The fifty seconds of delay in such annual revolution eventually travels around the entire Ecliptic, replacing Summer by Winter and vice versa, in the same signs. When we find all of the ancient Hindu and Babylonian cycles, the *Kali-Yugas*, *Yugas*, *Manavataras* and the *Saros* and *Naros*, calculated in multiples of 72, 216, 432, etc., we know that a Zodiacal circle must have been employed. Adding to this the unvarying duodenary of the months and septenary of the planets as well as the correspondences in numbers and names of gods and genii, we are assured of the authentic antiquity of the whole system.

In the domain of Archaeology the entire realm of ancient art, extending back into the so-called bronze age, is filled with palpable representations of the same familiar figures by which we classify the constellations, signs and planets to this day. We find a Key to the ancient Number philosophies in the curious arithmetical properties of the special formulas forced upon our attention as we register divisions of time, angles of space and contents of solid figures involved in our speculations. When we translate the sacred Names and mystic words of vanished races into their numerical equivalents and find them to be the identical cosmic quantities in question, then no doubt remains to us of the conscious intentions underlying, of God, the revealer, and Man, the transmittor.



## Psychical Research

### SOME EXPERIMENTS IN TELEPATHY

By GEORGE ROBERT HARRIS

**RHYTHM**—A dividing into short, regular successions of motion, sound or impulses—Webster's Revised Unabridged Dictionary.

The fact of mental telepathy has been demonstrated by the writer and a companion, whom I will call "Pole-x" hereafter in this article, in a series of experiments extending over a period of four years and based upon the law of rhythm.

Pole-x and myself were separated at the start of our work by two short city blocks and later by distances ranging from one to two thousand miles. At first our efforts to communicate failed. After several attempts we decided that absolute mental concentration was essential and about two months were spent in lessons on concentration with the result that we were able to eliminate stray thoughts, in fact to practically make our minds a blank and to assume the mental attitude of one who is just on the borderland of slumber.

I shall never forget the first night on which we renewed our efforts to establish telepathic correspondence. Pole-x was separated from me by two blocks and we arranged for a trial at two o'clock in the morning because that hour seemed the quietest of any in the twenty-four. I might add in this connection that all our telepathic work has since been done between the hours of two and four o'clock in the morning with one notable exception for the same reason, i. e., quietness—it has proved a great help.

Pole-x and myself had arranged for a color test. I was to recline on a couch in my room, attain a state of mental repose and Pole-x was to transmit a color to me. At two o'clock that morning I made myself ready for the message but about five minutes after the hour a sudden summer thunder-shower came up and at three o'clock I confessed to myself that the experiment had again failed and I fell asleep much disappointed.

In the morning I reached the conclusion that the meteorological conditions in the territory that separated Pole-x and myself had interfered with our experiment, my collaborator agreed with me and we abandoned all attempt at communication when the weather reports indicated atmospheric disturbances in the territory intervening between us.

The next night we repeated the experiment and with entirely



different results. I had read so much about thought transference, telepathy and mental suggestion that I had surrounded myself with every safeguard I could think of to prevent myself, even subconsciously, from getting a hint of what the message would be. Pole-x promised not to select a color, for it was to be a color test, until five minutes of two o'clock the next morning and I went to my room determined to drop the entire subject if the effort this time ended in failure.

This night I drew the couch near a large French window which I threw open and reclining there let the cool breeze from the Palisades blow across my head. I remember that the tiny French clock chimed twice as I grew quiet and then the familiar room under the glow of my nightlight grew strange and suddenly I realized that the room, everything in it, had turned green; a green of many shades, the rugs dark, the walls and draperies light, the furniture another shade, everything was green, and then I awoke with the noon-day sun shining on my face.

Rushing to the telephone I called Pole-x and my co-worker told me she had retired to sleep at half past two o'clock firmly convinced, just why she could not tell, that I had received her thoughts on the color green.

New experiences are always weird and I well remember the rush of a feeling I cannot describe, over my whole being as I told of my message, dream or call it what you will, in that early morning hour. Pole-x was also somewhat excited at the success of our experiment and puzzled, as was I, at the peculiar manner in which I received the message. After later exchanges of messages we both discovered that many times when a thought was somewhat complex it always was received in the form of a symbol, picture or even experience—in short while Pole-x and myself have transmitted direct sentences to each other and they have been received word for word, our messages have also taken the form of what many would call dreams.

The night following our first success, I was unable to transmit a message to Pole-x who confessed the next day that her excitement over our work had not been fully under control. Later experiments proved that absolute quiet and half an hour's meditation on some philosophic subject were essential to success.

As we progressed, Pole-x and I arranged the same diets—discarded meats for forty-eight hours before attempting telepathic intercourse and arranged to simultaneously start a rhythmic breathing exercise to bring us nearer ATTUNEMENT (I can find no better word to describe the action). We do not claim that



vegeterianism is essential to telepathic communication but it has seemed an aid to us. The rhythmic breathing for half an hour before sending or receiving messages is, however, absolutely necessary.

When first separated, Pole-x was in the middle west, about one thousand two hundred miles from New York and our first effort came to naught because Pole-x had forgotten to change her timepiece and we were working with a difference of an hour to overcome. It proved impossible. This showed to our satisfaction, that the time element did not count in mental telepathy; that messages were sent and received instantaneously.

It has always been necessary for each of us to visualize the other when either sending or receiving messages. The strong mental picture, the more clear and distinct the better, has, it seems to me, been the cause of half our success in this work. The work has not been easy. The struggles and disappointments have been many, but with each step forward our success has been ample payment for all our labors. It has been our contention with each other that our work has been on the physical plane and that the astral plane has been non-existent in so far as this particular work had taken us. We now think that perhaps our next step is on the astral. Time will tell.

Perhaps the strangest of all our experiences was that which occurred while I was in a far western state looking up some legal matters in connection with property belonging to Pole-x, but at that time in the courts on a question of ownership put forward by a distant relative of Pole-x.

It was January and the country was swept by blizzards. The question of ownership hinged upon several papers which Pole-x had lost somewhere. She insisted they had been sent to the attorney handling the case for her, but he insisted both to her in his letters and to me in person that he had never received them.

The case seemed certain to go against Pole-x and I had returned to my room in the hotel after a bitter legal battle in the courtroom, weary and in a very downcast mood. It seemed to me that Pole-x was bound to lose her case. The matter would go into the jury's hands on the next day and without the missing papers it was lost.

As I sat there, my mind as directionless as the snow being driven against the windows by the winds, I seemed to hear Pole-x's voice saying: "Old house, old house." I closed my eyes and, in tune with the wind, I again heard "old house, old house." There was no "old house" mixed up in the case whatever, but after much



thought and fearing that Mr. Y—, the attorney, would laugh at a "wild dream" for arousing him, it now being after midnight, I called him on the telephone and told him what I had heard. Mr. Y—was not an occultist in any sense of the word, but after I had insisted he think it over, the expression, because I was certain it meant something, he said, "Why, I can't think where 'old house' has anything to do with the case. But, say," and his voice rose in excitement, "I did move my family last month. Could that be it?" "Perhaps the papers are there in the 'old house'; that may be the word I heard," I replied, and the upshot of the matter was that after protesting he had never received the papers while living in his old home, Mr. Y— came down to the hotel, took me in his car and we went out to his other place which was still unrented.

After a search of the house by the light of matches and finding nothing, we had given up in despair and were going out the door when the letter-box attracted my attention; in went my hand and out came a wet envelope containing the missing links in Pole-x's case.

Upon my return to report the success of the case to Pole-x in person, I was told that about six o'clock on the evening that I received the message, Pole-x, in reading over a late letter from Mr. Y—, remembered that he had moved and that her letter with the missing and much needed memoranda was sent to his old address.

She had tried to send a telegram to me but the companies reported all wires down because of the great blizzard and then in a forlorn hope she had concentrated for practically the entire night on that one expression, "old house," taking to bed for three days afterward from nervous exhaustion.

---

The Great Triangle comes in view  
 Each point to blaze with lessons new.  
 It lifts the veil of mystery  
 Requiring four to make the three.  
 For one the three and four is given,  
 Embracing earth with sign of heaven.

The

sacred

seven.

DUDLEY DORN.



## Higher Thought

### THE LAW OF CORRESPONDENCE

By EUGENE DEL MAR

Essentially man is spiritual, a soul, an individualized portion of Universal Spirit; expressed mentally and manifested physically. The physical is the vehicle whereby the mental is made manifest; the outer effect of the inner cause, the exoteric appearance of the esoteric principle.

The physical interpretation is a complete identification of the mental expression. From the point of view of the Universal, the mental and physical are identical; for the two are aspects of the One Substance, and are neither separated nor separable. From the two contrasted viewpoints of energy and matter, or of the parts rather than the Whole, apparently they are separated, though always in complete correspondence. Looking either from the mental or physical plane alone, there is evident separation, suggesting contrast and opposition.

The mental is the realm of cause and the physical that of effect; and yet they are so perfectly interblended that they change or alter together. Contrasted, the mental is the positive pole of cause and the physical the negative pole of effect; yet they combine as a unit, for cause and effect are one.

Each personality is a temporary manifestation of an eternal individuality. Each physical body is the visible translation of an invisible entity. As the soul unfolds to greater harmonies, the growth of the physical instrument gives manifestation of this higher development.

The physical form being denser than the mental, the physical requires a longer time within which to respond to a given stimulus than does the mental. Excitations or sensations from without pass through the physical instrument, by way of the brain to the mental receptacle or "central office," from whence they are forwarded or transmitted over the area of the physical organism. In doing this, their activities take the line of least resistance, or greatest attraction.

The finer the physical organism, the more sensitive and responsive it is to mental suggestion, and the less obstruction is there to mental influence. But however delicate the physical constituents, some time must elapse before the physical effect of the mental cause becomes apparent to our finite vision and interpretation. The physical must be affected internally before external symptoms make their appearance.



To the extent that one knows the self, does he recognize and interpret the self in others. The possession of universal experience and wisdom would enable one infallibly to interpret the physical in terms of the mental, and to read in physical form its exact correspondence to the spiritual development of which it is a manifestation.

The outer form registers the inner life. Each person presents his spiritual credentials in his physical form, and the penetrating vision of the serene and poised soul renders all attempt at disguise unavailing. Each individual wears a mask of conventionality, of finer or coarser texture; but it is transparent to the extent that another has awakened to an understanding of the Law of Correspondence.

Disguise or distort the conscious thought as one may, the unconscious prevailing thought dominates and moulds the physical to its likeness. Control the muscles of the face, assume feelings and attitudes foreign to the animating consciousness, and one's dominant thought continues to reveal itself. Every pose and every movement of the body exhibits it; the face proclaims it, the hands show it, the mental atmosphere betrays it.

Each individual is a law unto himself. He makes his own limitations, and he occupies the position that his ideals and understanding entitle him to. The mental and physical bear the conscious relation and importance that he assigns to them. But whichever one may exalt as the superior, it is the mental that moulds the physical and uses it as its vehicle of manifestation.

One's understanding, development and condition are primarily mental. One grows from within, as a result of absorbed and assimilated sensations and influences from without. External conditions afford the occasions and opportunities for mental action, but externals are never causes. External influences affect the being exactly as its mentality interprets them.

A draught does not cause a cold. It is an occasion and opportunity for the mentality to place its own interpretation and meaning upon a condition of the atmosphere. If in his thought one has endowed a draught with the power of unpleasant or painful influences, the mind so translates it and the body follows the lead of the mind.

But if the mind recognizes in the draught a beneficent stirring of the Eternal Spirit, a zephyr of pleasant messages, the breath of a loved one cooling the fevered brow, the creative agency that gives life to the flowers, the trees and the animals, then—there are no malevolent draughts; there is fresh air only.



The mental and the physical are in complete correspondence at all times. This is seldom apparent outwardly, for it takes time for inner changes and disturbances to manifest externally. But as man is a unit and mind and body are one, not only are they in correspondence ever, but, from the point of view of Universal Substance, they are identical. Neither can lack in its harmony with the other, for both are one. The only lack is in the individual conception and consciousness of their correspondence and identity.

Harmony of mind and health of body are dependent upon a normal circulation, a free giving and receiving. All mental inharmonies and physical diseases are the result of interference, either with the outgoing or incoming currents of thought or their correlated physical activities. The tendency to hoard and the disposition to repress are well-nigh universal, and mental inharmonies and their consequent physical diseases are almost always the evidences of repression.

Nearly everyone refuses to express himself freely. Most people do not permit the unimpeded outward operation of that which is in consonance with the impelling thought. Instead of the thought manifesting in physical activity, which is its legitimate process and channel, it recoils upon itself, obstructs the passage to the exterior of newly arriving thought, and throws the entire machine out of order.

The result is a forced and discordant internal convulsion; the physical being obliged to adjust itself, as best it can, to conditions of contraction and compression. Double duty is thus imposed upon the body. It must continue to record and manifest the incoming thought, and at the same time readjust the inharmony resulting from refusal to manifest the old.

Each physical disorder is the symptom of mental disorder, and there is an exact relation and correspondence. Each physical condition records a mental condition, and the physical is capable of diagnosis in terms of the mental. The perplexities of diagnosing are largely due to the combination of the myriad mental causes, which interfere, neutralize or counteract each other. But each well-defined physical disease is the result of an equally well-defined general trend of mental inharmonies.

For an example, take lung trouble. That condition, the physical aspect of which is termed consumption, is the manifestation of inordinate and continuous repression of the love nature. Love is consciousness of harmony, of mutuality; that inner condition which prompts a free giving out, an unobstructed expression, and a general expansion of the impulses and desires of



the being. Emotion and passion are incidents and accompaniments of love, and in their intenser forms denote outbursts of accumulated energy that has been denied expression.

The consciousness of harmony impels a free giving out, a pressing-out of one's fullest development of self. This leads to a condition of receptivity which establishes free circulation of the currents of life, the expression of which is mental harmony and the manifestation of which is physical health.

The consumptive is usually of a sensitive, high-strung temperament; of fine texture, thoughtful, quiet and introspective. But his environment fails to strike a responsive chord within him. His home, his family, his friends, his environment, his life, do not meet the requirements of his nature; his desires, his loves, are thwarted; his tastes are unsatisfied. He receives neither mental nor spiritual nourishment. Consequently his physical food does not nourish his physical body; and, as he receives nothing satisfactory from his environment, he gives out nothing to it. The mental activity of his starved nature recoils, and turning inward for the sustenance it fails to obtain from without, consumes itself.

The physical symbol of life's inspiration and expiration—the lungs—gradually cease to manifest, because there is not that in the life which nourishes or keeps alive. They cease to manifest, because the cravings of the harmonies which are in conjunction with their correspondences in the outer world are not satisfied.

Consumption is the physical manifestation of a mental condition; and, from the view of correspondence, the mental is the cause and the physical the effect. There is no essentially physical cure for consumption; nor, indeed, for any other disease. But the physical must be communicated with on its own plane, and mental energy must use physical channels for its suggestions.

It is because the physical and the mental are inseparable, and the higher vibrations of the mental control the vibrations of the physical, that the latter may be made amenable to mental treatment.

The mental treatment of consumption consists in the inculcation of those principles of life which lead to self-expression, and to a greater consciousness of harmony with others and with environment. As a consequence, one is enabled to find in and extract from his environment that which his nature craves. A change of physical environment is of importance only as it promotes greater opportunity for self-expression, or greater receptivity to uplifting or more harmonious mental influences.



The lungs build themselves anew, as the consumptive comes into more harmonious action and reaction with environment, and as his love nature is responded to. As he receives from without the oil that his lamp of life requires, the drain on the within ceases, and the physical organism reasserts its tendency to assume normal conditions of harmony.

All diseases may be diagnosed mentally, and an effective course of mental treatment prescribed for them. All physical symptoms have mental origin and significance. The mind is capable always of being attuned to its normal harmonies; and, as physical disease is the manifestation of mental inharmonies, all diseases are amenable to mental treatment.

All inharmony and disease result from the conception of separation, of duality, of opposition. The natural rhythm of life is disturbed, and giving and receiving cease to co-operate. Fear is the accompaniment and stimulant of duality and separation, and the fear of death—especially when accompanied by the thought of eternal punishment—is the fundamental and Master Fear.

With an intensifying consciousness of Unity, fear is eliminated, death is seen to be a beneficent incident of eternal life, everlasting punishment is recognized as a nightmare of the imagination, the conception of duality fades away and life becomes joyous. There is not only a vision of the Brotherhood of Man but of all nature, and the activities of the Universe are found to be the expression and manifestation of a profound and wondrous harmony.

With the consciousness of a universe of perfect harmony, the Self consciously participates in that harmony, expresses itself in mental peace, and manifests itself in physical health. And throughout the transmutations of life runs the principle of identity which has been formulated as the Law of Correspondence.



## To the Aspirant

By THE TORCH BEARER

Heavy weigh the faults of mankind and brilliant must be the light which shall illumine the clouds they create. Therefore each light is vital to perfect success.

See that yours is always burnished, the wick trimmed, and a supply of oil ever at hand, for dark is the day and sudden the call. So prepare! Be ready!

The hour approaches when mankind will feel the full weight of their misdeeds. They have grown too heavy and must precipitate themselves.

When this occurs, the only light that will penetrate the darkness will be the Light of Truth and Love.

Be you, therefore, a ray of this Great Light shining on the work given you to do; and by keeping your place bright you will help to illumine the Path for others and eliminate all shadow-places.

Go forth joyfully and proclaim by your works that Truth is yours. It is **WORKS**, not *words*, that radiate the light of your Father.

When you are firmly on the path of Aspiration, the goal is sure if you stumble not. Straight is the way if you look upward and outward, heeding not the elements of discord that in alluring form beckon to you.

Test all with the unfailing test of Love, thus protecting yourself and attracting from them only the best they are capable of expressing.

Joy and sunshine are life-giving. Revel in them often. Learn to express and reflect them. They are weapons of the Soul and should always be at hand. Allow them not to become tarnished nor touched with rust.

Narrow is the path. Stray not over the edge, where destruction lies in pleasing garb. It is only a mask, behind which lies corruption.



## Theosophical Talks

By ASEKA

No. 4

We had intended finishing with Dr. Rudolph Steiner in last month's installment, but in order to show to what extremes the human mind will go bolstering up a teaching we have decided to touch upon Steiner's exposition of the historical (?) Jesus Christ.

In a pamphlet, "The Turning Point of Evolution," by Baron C. A. Walleen, based on the Unpublished Works of Dr. Rudolph Steiner, and published in England in 1913, we find something new in the way of occult statements.

Baron Walleen says in the preface: "The content of this pamphlet represents in strongly condensed form the teachings on an all-important subject, gradually given out by Dr. Rudolph Steiner during a period of about twelve years." Again on page 3: "In the following pages I shall endeavor to give an account of what my reason has been able to understand of the immensely deep teaching regarding the Christ, as it is given through the words of Dr. Rudolph Steiner."

After giving a brief resumé of Steiner's teaching regarding the incarnations of the Earth, the author asks: "What is now the object of all this? What are all these tremendous cosmic efforts aiming at? They represent, in short, a new step in the hierarchic development of our spiritual Cosmos, the adding of a new spiritual hierarchy, the Hierarchy of Love, which is going to be formed by mankind in its final state of perfection." Then to account for "Evil" in the world, he proceeds: ". . . in the interval between the Solar and Lunar Earth a divine impulse was given to certain groups within the Hierarchies, and principally to some Spirits of Motion, and this impulse made them take up such a position to the general trend of evolution as to act against it and hinder the harmonious, unimpeded, one-lined track of divine manifestation and fight those spirits who continued to work in the original direction. These Gods of Hindrance were called Luciferian Spirits after Lucifer, the greatest and mightiest of these cosmic revolutionaries. We must keep in mind that these Luciferian Spirits were no evil spirits; they acted according to Divine Will, although the fact that other beings who from weakness or egotism gave themselves over to these hindering influences gave rise to what we call Evil." (This is a fine specimen of the Jesuit working through the ponderous German logical (?) mind! 'Lucifer,' according to Steiner, 'was



a cosmic revolutionary'—against the harmonious divine manifestation—but, at the same time, was not 'Evil'! (Yes he was, no he wasn't kind of thing.)"

Then: "Humanity eventually had arrived at a most critical point of its evolution, and had reached the stage when it indeed ran the risk of identifying itself with matter—and perishing with it. To save Humanity from this overwhelming calamity, an event of even greater importance had to take place . . . To attain this end the greatest event in the history of evolution took place. "The Word became flesh and dwelt among us." A Divine Being, descending from above, poured out, in an immense outburst of Love, His own essence into the bosom of earth-bound Humanity . . ." (Which was the Christ.) He goes on to say that this descent of the Christ had been long foreseen and known to the Rishis of ancient India, and that Vishvakarma was Christ.

Zarasthustra knew of the coming, and resolved that "he himself, his own Ego, passing through lives of upward struggle and purification, should shape some day that earthly human frame which could hold within its rhythmic form the love-fraught Being of the Sun-God" (Christ). "Hence it happened that, after many incarnations running through thousands of years, one night, at mid-winter, in the Land of the Chosen People of God, Zarasthustra was reborn in the little town of Bethlehem."

The author tells us that "it was not until during the Greco-Roman civilization that He (Christ) came so near that he could descend into humanity," and explains that the descent was "an exposition of cosmic love-power drenching the Earth in divine essence."

The student of history will be hard put to it to find any traces of this "explosion of cosmic love-power drenching the Earth" at that period or any other period of the world's history since the alleged time of Christ. The only "love" the student will find is the fanatic's love of shedding his fellow-man's blood; the "love" of intolerance; of Constantine, Alexander VI and the rest of the vile brood of Popes and their satellites; of Bishop Cyril and Torquemada; of Calvin and others of the same ilk all the way up to our own Pilgrim Fathers who have helped to blight the world with this Christianity.

To proceed: "In the Gospel according to St. Matthew we find that Jesus descends from Solomon, the Son of David. But in St. Luke, it is said that Jesus descended from Nathan, son of David. In other words, the line of generation from David to Joseph is different in the two Gospels. This apparent contra-



diction, however, is explained by the fact that *not only one but two Jesus-children were born from two different couples of parents, each of which consisted of a Joseph and a Mary.*" (What a remarkable coincidence!) "The descendant of Solomon was born in Bethlehem; the descendant of Nathan in Nazareth. (Is not that simple? And it was left for Steiner to discover this! Steiner should have been born a few centuries ago, then gallons of blood that were shed in controversies on this point might have been saved.) "The Bethlehem Jesus was a reincarnation of Zarathustra; the Nazareth Jesus was an ego kept free from Luciferian influence, and guarded in the centers of Initiation under the name of "The Tree of Life." "The astral body of this Jesus-child was permeated by the forces of Gautama Buddha, and its etheric forces were the same as those which had been active in the etheric body of Moses. When these two children were about twelve years old—they were not exactly of the same age—the Zarathustra Ego left the Bethlehem Boy and entered into the being of the Nazareth Boy. His Ego remained in this body until the Baptism of Jordan, when he left it, and Christ took possession of this human form." (It reads like an up-to-date movie-picture scenario.) "He (Christ) did not come to teach . . . He came to earth in order to sacrifice His life to save humanity, which was spiritually dying," (the results being a putting back of civilization 2,000 years), . . . the crowning deed . . . was His death upon the Cross of Golgotha, where through His blood the surplus of human egotism was sacrificed, and the upward road towards divinely human evolution was opened to mankind. But He did not die to leave us, He died in order to remain. For in His death *Christ penetrated Earth itself with His essence . . .*" Anyone can see this is a fact (?) by comparing the age of Pericles (450 B. C.) with our Christian 'today'. The time of Pericles was noted for *construction*, construction of magnificent temples, statues, philosophies; our time will go down in history as being noted more especially for *destruction* of beautiful things, animate and inanimate; as being the day of Krupp, the 'chosen people of God'—Germhun, the armed legions (penetrated by Christ's essence) murdering each other in HIS NAME!

"Christ has actually penetrated the earth, He is actually here . . . Mankind will very soon have reached a stage of evolution in which the vanguard of humanity . . . will be able to perceive the etheric plane and there see Christ. In fact, mankind is standing just before this second meeting with Christ which,



for the most advanced, will take place about the year 1930. This etheric seeing of Christ will not be the result of any special training, normal evolution will lead up to this point." (No wonder that the "Gott mit Huns" savages thought they were the very *crème de la crème*!) And then the author comes to THE point—and which gives the whole Steiner Jesuitical scheme away. The reader should note it carefully, and remember: ". . . And when by and by a growing number of human individuals shall have experienced the presence of this cosmic *Individual* within the spiritual realms of the earth, *this religion* will spread over the earth. . . . It was such a religion that the old Rosicrucians called the true Christian Religion, which is only another name for the World-Religion . . ." The clue is found in the words which we have italicized. What group of men teach that Christ was—or is—an *individual*? What cult or religion teaches that that individual died to save the world, taking on his shoulders the sins of humanity and who suffered as a vicarious atonement for those sins? Does the Ancient Wisdom teach it? Most emphatically no! H. P. Blavatsky, the Messenger of that Ancient Wisdom in our times, repudiated the idea of a 'carnal Christ' as she called it, and constantly reiterated the teaching that every man was his own savior, that no other could save him but himself.

To return to our first questions: The answers are—The Christian Churches are based on the proposition that Adam fell, and in order to appease the wrath of God a part of Him descended on to this earth to suffer and thereby redeem the world. The Son suffered for the mistakes of the Father. As the Roman Catholic Hierarchy has always insisted that the Roman Church is the only one having "authority," the Protestant sects not being considered—for they, in the opinion of the Roman Church, are outside the pale, a lot of heretics—it is obvious that the Church Steiner (through his mouthpiece Walleen) hints at, can be no other than the Roman. That supposition is strengthened and all doubts on the matter settled by perusing the other occult (?) books of Steiner. They all point to the same thing, viz.: his writings are merely camouflage, the lamb's-skin of near-occultism hiding the wolf of Jesuitry.

Steiner claims to be an Initiate. He may be one, but whether of the White Lodge or of the Brothers of the Shadow can be surmised when we are informed that he sided with the "blood and ironmongers" (as a brilliant Irishman calls the modern followers of Bismarck's policy) and that a lot of his disciples in this country were interned as German spies.



## Astrology

### SOME HINTS ON ASTROLOGICAL DELINEATION

By WYX

*(Continued from April Number)*

The astrologer who has been a student of human nature before acquainting himself with the art is likely, other things being equal, to be more accurate in his delineations than one whose only human nature study has been obtained through the text-books. In fact, the wider general and specific knowledge of any and all sciences one has, the better one's judgment should be, if one has unfolded to any degree the faculties of comparison and deduction, or if his past has been such as to give him that concrete essence of experience we call intuition, for planetary vibration rules all things and there is One Law, and the apt student who keeps himself unfettered by academic chains will readily see correlation and intercorrelation in many supposedly widely different branches of knowledge.

Take the law of Saturnian vibration, for instance, and the metallurgist who has both theoretical and practical acquaintance with the nature and qualities of lead will without giving rein to his fancy see unmistakable correspondences between the Saturnian types he comes across and its typical metal; and so with the chemist, the physician and others. One must learn, indeed, if he would avoid frequent errors and absurdities, not only to have a grasp of the special meanings or indications of the various positions and angles, but why these are so, and what corresponding conditions or consequences may be looked for elsewhere in the map because of them. Take Saturn again for example, say in the sixth house in Virgo, somewhat afflicted. This will denote almost inevitably obstruction of some sort in the bowels, varying from impaction to cancerous growths. Now from a medical standpoint this condition, according to its severity and frequency, will tend to diminish the health by impairing the assimilative function, so that unless other indications give good recuperative qualities, we might look for the physical self to be prematurely weakened—or "old", a well-known Saturnian stigma. With this function operating below normal, all parts, particularly those bony and limiting parts (skin, etc.), which are especially under Saturnian rule, would be undernourished and fail to perform their offices in the high degree of efficiency essential to a truly "normal" existence. Unless other indications of a power-



ful mental nature were found in the map, the mind would also function in a limited sphere from these causes, easily adopting routine habits, leaning on old conventional beliefs and doctrines—reactionaries—which are the death of original, penetrative, constructive, evolutionary thought. A person with a Saturn position of this kind, with a fair mentality otherwise, would incline toward “collecting” other men’s thoughts and things, become an antiquarian or curator in a museum, etc., and might pass for a “learned” man—something quite different from a thinking man. With only a *fair* mentality his interest in his hobby or occupation would be circumscribed by ideas of perfect classification and arrangement and the vast, ancient, seething history of human evolution attached to some “relic” would remain a closed book to him.

Impaction of the bowels always implies some degree of intestinal fermentation, a pathological condition invariably accompanied by a gloomy, despondent, sour outlook—“one who is always taking the joy out of life”—fearful of the new and untried but perhaps pleasanter ways, yet “grousing” the hardships and injustice of the old and present.

Now the general text-book reading for Saturn in this position would give little indication of what extent or limitations assigned readings would have (the subject is too voluminous to allow it), and however correct in themselves, reason and thought and observation and experience must all be brought to bear before more than mere “hits” can be made. The reading for the rising sign, or planet, or ruler in such a map as this would read quite different from the preceding notes and in themselves would probably be approximately correct, nevertheless Saturn’s effect would most likely be found more noticeably in the personality than any of these and would leave the student mystified, unless he brought thought, deep thought, no snap judgment, to the map as a whole. The asc. and M.C. are powerful indicators oft-times, but as Ptolemy says, the “whole ambient” is the indicator of the man, and the astrologer is called upon perhaps more than others “not to believe and take for granted but to weigh and consider” the accumulated experiences of others that are recorded for his use and assistance.

The hints given above on Saturn in sixth in Virgo are merely suggestions along the lines of a wider appreciation of the possibilities of the art. They of course only scratch the surface of the subject, for there is no limit to the application of rational deduction except such as we have set ourselves, consciously or



otherwise. Many interesting sidelights on one's own character will be found in this way that would be missed by strict adherence to the rules. It all comes back to a *thorough understanding* of the natures of the planets and signs and their positions and aspects and the utilization of all one's faculties in arriving at conclusions in regard to the map, instead of applying specific rules to a very variable problem.

Another instance which sometimes puzzles astrologers might be mentioned in hinting at methods of arriving at more correct judgments. Uranus in the fifth or seventh houses, according to the text-books, causes, among other things, impulsive hasty attachments followed, if afflicted, by estrangement, separation, death or loss of partner or loved one. When we remember that the two houses are especially concerned with the emotional and affection side of the character and come to consider the peculiar qualities of Uranus as given in the text-books, we begin to get light that will guide us in delineating a map in this respect more according to its inherent indications than by strict rules, to which there are many exceptions. Uranus is "electric, positive, direct, cold, barren, spasmodic," etc. Love to be abiding must be based on *magnetic attraction*. Uranus being *electric* is *repellent*. Considered *alone* therefore Uranus in these houses would *tend* toward an *independence* of thought, feeling and action that is incompatible with *union* through the emotions or even through thought. In knowledge and consideration of these facts we have the key to the situation in a horoscope in this matter. None of us, however, is wholly Uranian or wholly any other planet in any department of our nature, and accordingly when Venus, Moon, Sun or any planet ruling the affairs are active in the progressed chart, no matter whether aspecting Uranus or not, at birth or in the progressed chart, the Uranian independent tendency in emotional affairs is modified for the time being, but as the period of progressed activity wanes, the *basic* nature begins to assert itself again and Uranus, "electric (repellent), cold, positive, barren," resumes control of the affectional nature and the end is according to the text-books, because of its inherent qualities, except as they may be modified by other indications. Uranus in fifth and seventh well aspected by Venus and Moon in harmonious signs would of course be modified in its expression by a good *balance* of qualities and particularly if Mercury or Saturn cast a ray also, and such a union would be unique in its love and liberty and its endurance—realizing the poetic ideal. Few people with Uranus in the fifth or seventh, however, have this fine balance of forces



and qualities. The ascribed delineation of divorce, separation and sorrow from this position sometimes fails also because of the nature when it came to a real choice and the native never married on that account. As a matter of observation, Uranus is the indicator of more cases of bachelor men and women than any other planet. Several of the prominent socialists—sane as well as wild eyed—have Uranus in the fifth, which, when we consider the nature of the planet (when afflicted) accounts for the *unsocial* temperament exhibited by some. The finer type of socialist has his Uranus well balanced by the magnetic emotional Neptune.

Another point which is sometimes referred to in the textbooks without sufficient emphasis, as it has an important bearing, is that separating aspects in the natal chart show traits already acquired and inherent, those applying show qualities to be wrought upon in this life. The former class will be much more intensive in expression, as might be expected from larger experience!—less liable to failure in the ordinary acceptance of the word, whether benefic or malefic aspects. It is desirable to put a small “a” or “s” after marking the aspect in the table of aspects of a map. The quicker moving planet, of course, always applies or separates to or from the slower except in some cases of retrogradation. How far this applies to cusp aspects has not been satisfactorily determined.

---

\*By an error the signs were omitted from the house cusps in the map of Theodore Roosevelt in last month's issue. They are as follows: X  $\simeq$  XI  $\mathfrak{M}$  XII  $\nabla$  I  $\mathcal{W}$  II  $\approx$  III  $\times$ . With  $\odot$  and  $\oslash$  in  $\mathfrak{M}$ ,  $\text{♀}$  in  $\nabla$ ,  $\text{♂}$  in  $\mathcal{W}$ ,  $\Psi$  in  $\times$ ,  $\mathfrak{H}$  in  $\parallel$ ,  $\mathcal{D}$  in  $\mathcal{O}$ ,  $\text{♄}$  in  $\Omega$ .

### A CHINESE ASTROLOGICAL BIRTHDAY PLEASANTRY

The Chinese have not until very recent years experienced the requirement of historical precision which is insisted upon by the western peoples. They would say—such a man lived during the Sung dynasty, which would place his identity anywhere within three hundred and nineteen years. Perhaps the characters of the particular Emperor's reign name would be given, but the actual year was of little importance.

The Chinese peasant of the present day says of an event: “It happened the year before the rebellion” or “the year after the



famine," but he will be able to tell his age exactly by means of the cycle of twelve animals.

The Chinese Calendar token may be anything from the size of a "ten cash" piece up to four or five inches in diameter. Its main feature is the Chinese Zodiac of twelve animals, with or without the names of the twelve hours (120 minutes long) of the day, which are, however, not those of the animals. The beasts themselves are as follows:

- |                                |                      |
|--------------------------------|----------------------|
| 1 Chou, the Rat                | 7 Ma, the Horse      |
| 2 Niou, the Ox                 | 8 Yang, the Ram      |
| 3 Hou, the Tiger               | 9 Heou, the Ape      |
| 4 Tou, the Hare                | 10 Ki, the Cock      |
| 5 Ta Lung, the big Dragon      | 11 Keou, the Dog     |
| 6 Siao Loueu, the little Snake | 12 Tcheou, the Swine |

This arrangement is quite sufficient for the requirements of the Chinese peasant. One asks him, "From what animal do you come?" and his reply may be, "I belong to the Dragon." Now, as the Dragon belongs to the years 1808, 1820, 1832, 1844, 1856, 1868, 1880, 1892, 1904, 1916, and his appearance being that of a man about thirty, one readily sets him down as having been born in 1880.

A humorous allusion to a birthday is frequently based upon this popular token by printing a representation of it with the name of the person referred to, his tutelary animal being depicted as taking a stroll out in the open as shown above.

F. C. H.





## The Caldron

*My dear Mr. Whitty:*

Can you spare space in the Caldron for a few remarks concerning the controversy between Miss Boyile and Mr. Higgins? Perhaps I may draw the fire of both; but it seems to me that neither has brought out the main point, which, as I see it, is this:

Strictly speaking, there is only **one** Kabalah, and that is, as the derivation of the word shows, "the received tradition" of Israel, as developed in the **Sepher Yetzirah**, the **Zohar**, and elsewhere. Whether that tradition be true or false, fact or theory, wisdom or folly, is beside the question. But if we apply the name Kabalah to any system of numeration or symbolism, we are obliged, if we care anything for accuracy, to limit ourselves to Hebrew ideas and methods. The Gnostics treated the Greek alphabet in a manner similar to the use made of the Hebrew letters by the Kabalists; but the Gnostic system is not Kabalah, nor are any of the many methods of extracting numbers from the Latin and English alphabets.

Consequently, I must confess that I am quite at a loss to understand why Miss Boyile, on the one hand, assigns the number 13 to the letter M, in the Hebrew Kabalah, or why Mr. Higgins, on the other, would have the tolerably familiar word, **Binah**, Understanding, spelled with the letter Yod. Nor can I accept Mr. Higgins' numbering of **Resh** as 100, instead of 200. Equally difficult for me is Miss Boyile's inclusion of the letter R in a Chinese system; since the Chinese have no R in their language, and it is the exceptional Chinaman, even among the well-educated in American and European universities, who succeeds in mastering the pronunciation of this letter.

As for the question of fact and theory, is it not true that our modern scientists devote quite as much attention to theories as to facts, depending upon observation of many facts to suggest a theory that will enable them to make experiments that will bring new facts to light? And is not the true sense of "occult," simply **hidden**—whether it refer to things kept secret by the few who know, or to things unperceived because of our present limited means of observing our environment?

Sincerely yours,

PAUL F. CASE.

---

*Dear Mr. Whitty:*

Before we can place confidence in the statements made by "Jason" we should know who he is, or was when he lived on earth. It seems altogether probable that what we have in April AZOTH came from the mind of W. E. C. or from some other mind. Are the views such as W. E. C. entertains or has met with in his reading? If so, may we not think that perhaps subconsciousness is the agent? Ask Jason from whom he received his information. He gives us the last words Jesus spoke before he was "stoned." Did Jason hear them? If not, who did, and who told Jason about it? Either Jason is stating something from his own experience, or else he is stating what he has heard, and he should inform us of the source. He also gives us the last words spoken to his disciples by



Jesus, just before he disappeared. He says these words were in the original gospel of Matthew. Ask him for his authority, please.

Skeptically yours,

W. S. BROWNE.

---

*To the Editor of AZOTH:*

In contributing the Story of Jesus to AZOTH it was my desire to submit it simply as a remarkable product of automatic writing, and to leave it to your readers to decide whether the matter was dictated by a spirit or came from some other source. As you know, I am very skeptical concerning so-called spirit messages, even when a certain amount of proof of authenticity has been presented.

As to the communication being a product of my sub-conscious mind, I am inclined to doubt it. In the first place, some of the statements made by Jason in this communication and in others are contrary to ideas that I have held; and, furthermore, I had only a superficial knowledge of gospel history.

I may add that there seems to be a tendency on the part of most orthodox sects to keep their followers in ignorance regarding gospel origins and the evidence on which certain doctrines of Christianity are based. Brought up in one of the older faiths, I actually supposed, until mature years, that the gospels were written by the disciples, Matthew, Mark, Luke and John. I believe that many orthodox people of considerable intelligence have the same impression. I never took the trouble to investigate, having other things to think about.

On the other hand, I do not believe that my automatic communication was unconsciously derived from the mind of some other person, because I have a strong conviction that such a lengthy, detailed statement could not have been transmitted telepathically or in any similar way. The communication, however, must speak for itself. As for Jason, the following reply (automatically received) gives his views:

W. E. C.

### JASON'S ANSWER

Statements based on substantial evidence are accepted by every logical mind, but those resting on shadowy grounds are naturally viewed with suspicion. Now, most statements emanating from the unseen world are incapable of being proved by substantial earthly standards. The witnesses and the records are all outside earthly jurisdiction and, figuratively speaking, cannot be produced in court. That is why faith has played such an important part in all religions or spiritual cults.

Your critic is justified in making his criticism. Every statement emanating from spirit sources should be proved, if proof is possible. But how can that be done? For example, the critic asks: "Who is Jason?" In reply, Jason, if untruthful, might say that he was once on earth as Socrates or Plato or some other renowned philosopher, but what proof could he give to support such a statement, even if he dictated an essay containing some new and remarkable philosophy?

The truth is that Jason was on earth in several lives. He lived in Egypt some decades after the era of Menes, when he was a seer, philosopher and priest. Again as a seer and a man of learning, he lived in



Greece, ages before the Stoics, Atomists, Epicureans and others had their day. He is now living on another plane, and was never led to return, because he had no further attraction to earth life. He has remained on a mental and spiritual plane as a worker and helper, striving to bring light to those in darkness. His name was never Jason. That is simply a term used to indicate a finder of the golden truth. His former names are not material and would mean nothing, even if given, because no earthly record of them exists. That is Jason's explanation—a shadowy one, it must be admitted, but one which cannot be proved by ordinary means, and must therefore be taken for what it is worth.

The spiritual nature or motive force known as Jason set in operation the train of thought which resulted in the Story of Jesus. But how, asks the critics, did Jason get his facts? Jason replies that he had access to the records of the times of Jesus, for every thought and utterance is inscribed on another plane, to be read by those who are able to read. The stoning of Jesus, his last words and his farewell to his followers are all recorded. Jason, furthermore, had recourse to the statements of those who witnessed the events he described, for some are here and are able to testify.

These are all shadowy assertions, however, and you must have proof. Now, then, how can proof be obtained? Only by the exercise of reason and by thoughtful investigation, although even that will reveal the truth only in part. Read the statements of unbiased gospel historians, and you will find that they have reached similar conclusions regarding the fictions and interpolations which make up so large a part of the four gospels. These historians had simply reason and history to guide them, but they found the truth.

Matthew's original gospel does exist, and will be found in the not distant future, when some further truth will be revealed, although bigots, even then, will pronounce the record spurious.

As to the gospel stories—the errors, inventions and exaggerations of their compilers do not alter the nature of whatever is true and uplifting. The message of Jesus, when rightly interpreted, is part of the truths eternal which nothing can destroy. The true story of his life of righteousness, patient service, love for the helpless, opposition to the false, toil and self sacrifice needs no distortion or fictitious embellishment to render it more sublime.

In conclusion, it may be said that if the facts presented in the story of Jesus cannot be fully proved, at least they cannot be disproved by any satisfactory evidence. Your critic would do well to ponder this, to be more open to the dictates of reason and less swayed by the influence of tradition.

Here we rest our case, and can appropriately end this communication by quoting the recorded answer of Jesus to Nicodemus, who also wanted more evidence.

"If I have told ye of earthly things and ye believe not, how shall ye believe if I tell ye of heavenly things?"

Read, mark, learn and inwardly digest this shadowy statement, dear critic, receive the truth whenever it is revealed, but search, think, and use the reason that has been given to you. Such is the parting advice of the transmitter of this message, who has adopted the name of

JASON.



*My dear Mr. Whitty:*

Your editorial, "New World Crisis," is most excellent. You only failed to remark that the ignorant classes are fighting the devil with the devil's own weapons, when, after centuries all other means failed. As reaction came to the one, it will come to the other, as you say, unfortunately, it does not come to the offending generations.

I suppose this Jason who tells about Jesus is one of those fellows from Elysia. He ought to be informed that the story of Jesus has been elaborated in a book published in New York in about 1897, and that what Jason says is by no means new. But, the book in some way has been suppressed. I fortunately possess in brief, the main facts, and most highly endorsed. There are much easier ways to tabulate the astronomic factors for astrologers than the way presented by Wyx. His way is all right but by no means new, it has been superceded.

Relative to the enquiry by C. A. S., I claim that if the horoscope clock time of birth is not positively known, there is NO METHOD by which it may be formed. Might as well try to find the hole in the ocean that the *Lusitania* made when she sank.

There are any quantity of Moon Charts such as is called for. So many and so simple that only the wise astrologers ever think of using them. The Occult Astrologers, "strain at a gnat and swallow a camel."

Does God play the game of Dr. Jekyll and Mr. Hyde? I guess not. He is always "Right on deck," and He does not object to uncouth language except when expressing Himself through the instrumentality of a dude. God loves Rough Diamonds best. Yet, all have their mission in mathematical sequences.

PROFESSOR HENRY.

---

*Dear Mr. Whitty:*

I know that the editor of AZOTH and his contributors get jumped on occasionally, and I must plead guilty to having had a share in this. So, as an offset, let me say that I consider the article by Aseka in the April AZOTH one of the finest presentations I have seen of certain points which should be banged into every theosophist today. I do not refer so much to his criticisms of Dr. Steiner, as I am not sufficiently familiar with his writings, but to the concluding paragraphs, pages 247, 248. There you have the real Theosophy of Blavatsky, the doctrine of Karma in its pure and simple form—unalterable personal responsibility. It is just such simple presentations which are needed today, when the Theosophical Society is being honeycombed with the teachings of men who are to all intents and purposes, no matter what they call themselves, Roman Catholics. These pages should be read in every theosophical lodge on White Lotus Day, May 8th, with appropriate quotations from Blavatsky confirming them, and with passages from Bishop Leadbeater on apostolic succession and the power of priests to forgive sins, showing the inroads which Catholicism has made into the Theosophical Society.

Cordially yours,

EDITOR OF THE O. E. LIBRARY CRITIC.



## Reviews

**The Six Steps in Mental Mastery.** By Henry Harrison Brown; paper, 105 pp., price 50 cents; published by Now Co., 589 Haight Street, San Francisco, Cal.

This is the last word of that well-known author, who passed away only last year. He was the editor and publisher of the monthly magazine *Now* from 1900 to 1918, and wrote quite a number of publications. He is always clear and reasonable and especially strong in affirmative points of view.

The "Six Steps" he gives are The Ideal, I Can, I Ought, Thou Must, I Will, and I Am. After explaining each of these in some detail, the author offers definite affirmations designed to assist in their realization, through the agency of mental suggestion.

Henry Harrison Brown always stands for good, sterling, common sense, for logical reasoning, and a workable philosophy of life. His little book is commended to all who would direct their thought along practical and constructive lines. E. D.

**Architecture and Democracy.** By Claude Bragdon; cloth, 213 pp., illustrated, price \$2.00 net; published by Alfred A. Knopf, New York City.

The author realizes that in the new world order that is at hand, necessarily architecture will evince the new spirit of service in striking contrast with the present dominant note of "unkempt individualism." He shows how architecture is but one of the many outer manifestations of inner racial development. The index of the inner life of those who produced it, and predicts new developments along lines of the "fourth dimensions of space," in mobile colors, etc.

The author deals cleverly with numbers and metaphysics and is thoroughly conversant with the scientific aspects of color and sound vibrations, their analogies, etc., and he suggests many interesting ideas in these connections. More than this, the author evidences a spiritual understanding of a high order, and while his work is designed especially to appeal to advanced students of architecture, it should prove equally interesting to the truth student who has no such technical knowledge. E. D.

**Life of Emanuel Swedenborg, His Life, Teachings and Influence.** By George Trobridge. First American Edition. Foreword by Charles W. Harvey. 247 pages, \$1.00. The New Church Press, Inc., New York.

This, the first American edition of the "Life" by George Trobridge, is one of the best—if not the best—biographies of a man who was a great scientist and seer; a great "doer" on the physical plane, and a great "seer" of higher plane phenomena.

Written in a most delightful style, the book should appeal to students of mysticism not only for its calm, well-poised account of Swedenborg, but also for the lucidity of the presentation.

Quoting from the "Foreword" by C. W. Harvey: "Trobridge presents no strange, mystical being, but a real man, vigorously and attractively drawn. Any reader of intelligence can know him as personally as



did his old servants and yet be spellbound by his prodigious attainments, alike as scientist, metaphysician, statesman and theologian. He is presented truly as the scholar, the friend of the kings, the common people and even the children of the neighborhood in whichever of the great cities of Europe he was making his home. We see him a great man among the great men of his times. We can follow his extraordinary experience as it might have happened to any one of us." That in a nutshell describes the book.

Two quotations from the text: "Swedenborg's case is indeed unique. We can understand a monk or a nun, or even a Protestant enthusiast, dreaming dreams and seeing visions; but for a man living an active life in the world, a mathematician and logician, and a devotee of natural science, to succumb to mental illusions seems most unlikely. . . . Were these experiences, then, an indication of mental disorder? If they were, we again have a case absolutely unique, for at the time these strange events were happening, he was engaged in writing and publishing philosophical works which have been acknowledged by some of the most brilliant intellects of our time as revealing astounding mental powers; and he continued to write and publish for nearly thirty years other works, which are thoroughly sane and consistent, and, to those who have most carefully examined them, bear evidence of more than mortal wisdom. I leave the case in the hands of skeptics to explain as they can." Also: "A true philosophy must take cognizance of spirit as well as matter, and show the relation in which the two stand to each other. Swedenborg is unique among philosophers in combining a high degree of spiritual enlightenment with a profound acquaintance with the facts of nature."

At this time, when the world is going through the birth throes of a new era; when apparently everything is tending to a state of "jazz"—to borrow a descriptive word from the slang lexicon of up-to-date music—this "Life" with its sanity, its poise, its message reiterating the teaching of higher things, is more than welcome. When the student reads it (and it is to be hoped Swedenborg's own writings) he will discover the source of a lot of modern-day psychic revelations which are now being given out in a garbled state by alleged psychics, leaders (?) of theosophical societies, New (?) Thought, and other cults too numerous to tabulate in the small space at our present disposal; fakirs who have more gall than Gnosis, and who in lieu of real knowledge possess the gift of the gab and nerve of solid brass—in chunks. The student of mysticism should possess the book.

A



Statement of the ownership, managment, circulation, etc., required by the Act of Congress of August 24, 1912, of "Azoth," published monthly at New York, N. Y., for April 1, 1919.

State of New York, }  
County of New York, } ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Michael Whitty, who, having been duly sworn according to law, deposes and says that he is the editor of the "Azoth," and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Azoth Publishing Co., Inc., 1400 Broadway, New York, N. Y.; editor, Michael Whitty, 1400 Broadway, New York, N. Y.; managing editor, none; business managers, none.

2. That the owners are: Azoth Publishing Co., Inc., 1400 Broadway, New York, N. Y.; Michael Whitty, 1400 Broadway, New York, N. Y.; Mabel E. L. Whitty, 1400 Broadway, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding one per cent or more of total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

MICHAEL WHITTY, Editor.

Sworn to and subscribed before me this 19th day of March, 1919.

[SEAL] P. M. SIMON,  
Notary Public, Westchester Co.,  
New York County No. 12, New York Register No. 10002,  
Certificate filed in New York County.  
(My commission expires March 30th, 1920.)